MULTUM in *PARVO*,

OR, THE

Jubilee *of* Jubilees.

Being a Description of the great *Millenium*, or, *Kingdom of Christ on Earth*; where he will Reign with his Saints a Thousand Years before the Conflagration of this World.

Being fully proved by the Scripture of the Prophets and Apostles; and also by the Testimony of Angels, and by Christ himself when in Flesh upon Earth.

With a Description of the new Heaven, the new Earth, and the new Jerusalem; with its Inhabitants and Glory both of the City and the Saint.

TOGETHER,

With an humble and serious Search or Inquiry into the Doctrines of Election, and Reprobatation; whether they were from Eternity, or not till after the fall of *Adam*.

Glorious things are spoken of thee, O City of God. Psal. lxxxvii. 3. Mark xi. 10. Mat. xxiii. 39.

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M. DCC. XXXII.

BRITISH MUSEUM

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THE PREFACE.

AS St. Austin *wished that he had seen three Things that were past; First, Christ in the Flesh upon Earth; Secondly,* Rome *in her Glory and Purity; and Thirdly,* St. Paul *in the Pulpit Preaching: So I also desire to see three Things, that are yet to come; First, Babylons falling; Secondly, Satans binding; and Thirdly, Christ reigning on Earth;* That the Kingdoms of this World may become the Kingdoms of our Lord and his Christ. *Rev.* xi. 15. That the Knowledge of the Lord *(as the Prophet speaks)* may cover the Earth, as the Waters do the Sea. *Isa.* xi. 9. That all may be taught of the Lord, and know him from the greatest to the least, and no Man teach his Neighbour any more. *Jer.* xxxi. 34. and *Heb.* viii. 11. *For his Children have been taught so long by Hirelings, that have made unto themselves Friends of the unrighteous Mammon;* who hath put Darkness for Light, and Light for Darkness, *(as the Prophet speaketh,* Isa. v. 20.*)* That Darkness covers the Earth, and gross Darkness the People. *Isa.* lx. 2.

 That

That (*as the Psalmist saith,*) it is time for thee O Lord to work, for they have made void thy Law. *Psal.* cxix. 126. *For those who have pretended to be the Preachers of the Gospel of Christ, have almost preached both Christ and his Kingdom out of the World; being only such as are made Overseers of the Flock, either by Patrons, or else are hired for Wages, and not by the Holy Ghost, as the Apostle directs; in* Acts xx. 28. *which carnal Money-mongers are worse then* Simon Magus, *who would have bought the Holy Ghost for Money: but these do sell him for Money, and therefore see what St.* Peter *saith unto such;* Thy Money perish with thee because thou hast thought that the gift of God may be purchased with Money, *Acts* viii. 20, 21. *and exhorts him to Repent of this Wickedness. And therefore, how can such feed the flock of Christ, that he hath purchased with his own Blood, that know so little either of Christ or his Kingdom, but are Enemies unto it and preach in their Pulpits against it, and also do ridicule those few that do profess and believe it, calling them Enthusiasts, and Visionaries; but Christ doth Comfort such and bids them* not be ashamed of him and his word, in this adulterous and sinful Generation, for of such that are ashamed of him, he will also be ashamed of them, when he cometh in the Glory of his Father with the holy Angels. *Mark* viii. 38. *which the Apostle St.* Paul *in his saying to* Timothy *hath reference unto,* if we suffer with him saith he, we shall also reign with him; but if we deny him, he also will

deny

deny us. 2 *Tim.* ii. 12. *But let ſuch take heed, that now do deride and laugh at Chriſts Kingdom, leſt that portion of Scripture ſhould take hold of them, and make them at laſt to weep when Chriſt ſhall come to take his Kingdom.* Mark xiii. 28, 29. *Chriſt ſaith to ſuch,* That there ſhall be weeping and gnaſhing of Teeth, when they ſhall ſee *Abraham, Iſaac,* and *Jacob,* and all the Prophets in the Kingdom of God and themſelves thruſt out; *for the believing of this Kingdom of Chriſt is no new Light, as ſuch do ſlanderouſly affirm, but new ſight; for this light is Ancient, and ſprang forth in the firſt morning of the Goſpel, but hath ſince been obſcured by the new darkneſs of Antichriſt and his followers; but is that Kingdom, that Chriſt taught his Diſciples to pray, for to come, that his will might be done on Earth, as it is in Heaven; but did not tell them the time when he would come to receive his Kingdom, but hid the Knowledge of the time from them, leaſt it ſhould make them remiſs in their Duty, and tells them the ſigns and forerunners of his coming, but ſaith unto them, that* the Day and hour no Man knoweth, no not the Angels themſelves, nor Chriſt himſelf Mat. xxv. 15. (*as only Man*) *and therefore he admoniſheth them to take heed and to watch and pray, and to be always ready; which he ſhewed them by a parable of a Man,* that ſhould take a Journey into a far Country, and left his Houſe, and gave Authority unto his Servants and every Man his Work, and commanded the Porter to Watch, becauſe they knew not when the

Maſter of the Houſe would come, at Even or Midnight, or Cock Crowing, or Dawning of the Day, leaſt coming ſuddenly he ſhould find them ſleeping; *and he ſpake not this only unto his Diſciples but unto every one, for ſaith he*, what I ſay unto you, I ſay unto all watch. *Mar.* xiii. from the 28th *verſe* to the 37. *Compared with* Mat. xxv. 13, 14. and Luke xii. 37. *This is that Kingdom that all the Patriachs, Prophets, and Martryrs ſaw by Faith though afar off, yet they believed that they ſhould have and enjoy it becauſe he was faithfully that had promiſed them this Kingdom; for* Iſaac *and* Jacob that were heires of the ſame promiſe with *Abraham looked for a City whoſe builder and maker, was God; ſaith the Apoſtle.* Heb. xi. 9. 10. *which muſt be this Kingdom of Chriſt on Earth, and not a Kingdom in Heaven; becauſe ſaith the Apoſtle*, All theſe died in the Faith not having received the promiſes, but having ſeen they afar off and were perſuaded of them and embraced them. *Heb.* xi. 13. *This was alſo that Kingdom of Chriſt which Moſes fore ſaw, which made him* refuſe to be called the Son of King Pharoah's Daughter, and chuſing rather to ſuffer Affliction with the People of God, eſteeming the reproach of Chriſt, greater Riches then the Treaſures of Egypt. *For ſaith the Apoſtle*, he had an Eye to the recompence of Reward. *Heb.* xi. 25, 26. And all theſe *ſaith the Apoſtle*, had obtained a good report through Faith, received not the promiſe, *ver.* 39. *From which 'tis evident, that although they were then in Heaven,*

that

that all these Prophets, Saints and Martyrs that did suffer for Christ Cause, and the sake of the Gospel, did believe that they should reign with him on Earth a thousand Years, as a Recompence for their Suffering for him; for Christ hath promised unto his believing Saints and Servants, to recompence them at the Resurrection of the Just. *Luke* xiv. 14. *which will be at the first Resurrection, when he appears in his Kingdom.* 2 *Tim.* iv. 1. Then shall *Abraham, Isaac,* and *Jacob,* with his Disciples sit at Christs Table in his Kingdom, and he shall Gird himself, and make them to sit down to Meat, and will come forth and serve them. *Luke* xii. 37. xiii. 29. xxii. 29, 30. *being all compared together, do plainly declare and testify this Truth, and also all those that have forsaken or left Houses, or Bretbren, or Sisters, or Fathers, or Mothers, or Children, or Lands, for Christ sake; shall receive an hundred fold now in this Time,* saith Christ, *and in the World to come eternal Life.* Mar. xxix. 30. *which Kingdom of Christ in this World, Persons that are not wilfully blind may see, because it is opposed to the Kingdom of eternal Glory in the World to come. Therefore saith the Apostle,* Godliness is profitable to all things having the promise of the Life that now is and that which is to come: and this is a Faithful saying, and worthy of all Acceptation. 1 *Tim.* iv. 8, 9. *Therefore saith the Author to the Hebrews;* Let us fear lest a promise being left us of entering into his Rest, lest any of you come short of it. *Heb.* iv. 1. *For Canaan the*

Land of Promise was a type of this Kingdom, and the Sabbath-day was a type of the thousand Years, Sabbath or Rest, which those that believed should enjoy; and the unbelieving Israelites that did not enter into the Land of Canaan for their Unbelief, were a type of those that shall not enter into this glorious Kingdom of Christ, for their Unbelief. Heb. iv. 11.

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Multum

Multum in *Parvo*,

OR THE

Jubilee *of* Jubilees.

WHEN the great God of Heaven and Earth, was pleased to manifest and display his infinite Wisdom and Power in the work of Creation and Providence before Men, and Angels, he did order all Things in this lower Creation after the most exact and compendious Manner, by Number, Weight, and Measure, by ordering Eternity to run into time, till the number of Years were accomplished which he had appointed, and then time must run back into Eternity again. *Isa.* xl. 12.

The first and highest number of all Perfection for the Continuance of all Things in this lower Creation; consisteth of Seven, by which the Lord himself was pleased to figure out to us by his Creation of the World, each Day with him for a thousand Years to us. *Psal.* xc. 4. 2 *Pet.* iii. 8.

For as he finished his work of Creation in six Days, and rested the seventh from all his Labour;

Labour; ſo doubtleſs, if *Adam* had ſtood, all we his Sons ſhould a come into Bodies, and had finiſhed our Labour in ſix thouſand Years, and that Labour which God would have appointed for us ſhould a been without Sweat, Sin, Sorrow, Wearineſs, or Pain; and at the End of the ſix thouſand Years we ſhould have reſted from all our Labours, and have kept the ſeventh thouſand Year as a Sabbath, or a Day of Reſt unto the Lord: and when the great Sabbatiſm had ended, then *Adam* and all his Sons like good and faithful Stewards ſhould have delivered up to God this Kingdom again, and then both *Adam* and all his Sons ſhould have been received by God into his Kingdom of eternal Glory.

For when God created *Adam*, he made him the King or Lord over this lower Creation, and gave him the Dominion over the works of his Hands, and *Adam* being the head of all created Excellency, all the Perfection of the whole Creation was to be found in him, for in him was the Life of Vegitables, Animals, and Spirits, as may be ſeen by that dreadful Cataſtrophe, or ſudden change that entred into the World by his fall on all the Creation; even on Vegitables, and Animals, as well as on Man.

For *Adam* before the fall was the Lord over the Creation and had all the Creatures put under him by Subjection, by God's Appointment: But after the fall when Satan had conquered *Adam*, then he had loſt his Power, and Satan claimes the title to his Kingdom, and proffers it unto Chriſt, to give it unto him, if he will

will fall down and worſhip him. *Mat.* iv. 8, 9. And he is called by St. *Paul* in the 2 *Cor.* iv. 4. the God of this World. Now Satan by making this proffer unto Chriſt, thought thereby to fruſtrate the great work of our Redemption, and by this proffer to have overcome our ſecond Head by this Temptation, as he had done the firſt Head which was the firſt *Adam* for when he had overcome him; then *Adam* and all his Sons were made Satans bond Slaves for ever, had it not been for the infinite Wiſdom and Goodneſs of God, by contriving a way for our Redemption by Jeſus Chriſt, who immediately interpoſed between us and his Fathers wrath, or it had immediately been poured down upon us, and Satan would quickly have been the Executioner of it.

Now when Satan had darkened the Glory of God in the works of Creation by defacing his Image, that was ſtamped on us; God in his infinite Wiſdom and Goodneſs, contrived another way which fruſtrated Satan, and made his own Glory to ſhine forth more bright and conſpicuous both to Men and Angels, by a ſecond Edition of a new Creation in Chriſt Jeſus, for it pleaſed the Father to elect or chuſe as many as the Son ſhould redeem and gave him to be the head and Husband to this ſpouſe or body, his Church, theſe he gave him to redeem and to juſtify by making himſelf an offering for their Sins, by being Prophet, Prieſt, and King, to obtain again for them all that glory, and glorious Privileges, that they loſt by the fall, and as ſoon as this Covenant of Redemp-

tion was made between the Father and the Son, it pleased the Lord to make it known to *Adam* by his threatning the Serpent, that the Seed of the Woman should break his head; and as all the treasures of the knowledge and wisdom of God are hid in Christ Jesus; so all the treasures of the knowledge and the wisdom of Christ Jesus, lay hid in these few words, in them is contained the whole Law and Gospel, the Birth, Life, Death, Resurrection, Ascension, Kingdom, Power, and Glory of Christ Jesus our Lord, and all the promises both in the Old and New Testament, are but farther Discoveries and Revelations to us of these Misteries therein contained; and doubtless many Generations knew but little what this promised seed of the Woman should be, or how, or which way the seed of the Woman when he came should deliver them, until the Lord was pleased to make a farther Discovery of it unto his People.

The first Discovery that we read of, was made unto *Abraham*, when he called him out of *Ur* of the *Chaldees*, and said to him, unto thy seed will I give this Land, *Gen.* xii. 7. and xvii. 7, 8. verses, renewed this Covenant of promise again unto *Abraham*, for the establishing of it to him and his seed after him, the Land of *Canaan* for an everlasting Possession and also to be a God unto him and his seed after him. And the Lord renewed the some Covenant again with *Isaac* to give him all those Countries and his seed after him, and to perform the

the Oath that he ſware unto his Father *Abraham* and alſo to multiply his ſeed as the Stars of Heaven, and that in his ſeed all the Nations of the Earth ſhould be bleſſed. And again, in *Gen.* XXXV. 11, 12. The Lord renewed the ſame Covenant with *Jacob*, which Promiſe, Covenant, or Oath, that God made to *Abraham* and his ſeed; the Apoſtle St. *Paul* expounds to be Chriſt; in *Gal.* iii. 16. Unto *Abraham* and to his ſeed (ſaith the Apoſtle) were the Promiſes made not unto ſeeds as many, but as of one, and unto thy ſeed which is Chriſt, from which words of the Apoſtle 'tis clear that this promiſe made to *Abraham*, and his ſeed to inherit the Land of *Canaan*, was only a temporal promiſe, and not a ſpiritual one, as ſome would have it, to be made to *Abraham*, *Iſaac*, and *Jacob* only; but it was made alſo unto Chriſt, that he ſhould have the Land of Promiſe for a Poſſeſſion alſo; for the promiſe was not made unto *Abraham* and his Seed through the Law, but through the Righteouſneſs of faith, ſaith the Apoſtle, *Rom.* iv. 13. And ſo *Abraham* believed God, that out of his Loines ſhould come the *Meſſiah*, or promiſed Seed, and ſhould inherit the Land of *Canaan* according to the promiſe, and this was accounted unto him for Righteouſneſs, *Rom.* iv. 22. And God alſo ſhewed unto *Abraham* in a type by *Iſaac*, that before Chriſt and his Seed ſhould inherit the promiſed Land, he muſt be made a ſacrifice to fulfill his prieſtly Office, *Heb.* xi. 19. And when he returns again to fulfill his kingly Office, then

then he takes Poſſeſſion of the promiſed Land, and *Abraham*, *Iſaac*, and *Jacob*, ſhall then have it in Poſſeſſion alſo with him, for he hath purchaſed it for them. Therefore ſaith Chriſt; *Many ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſet down with Abraham, Iſaac, and Jacob in the Kingdom of God.* Mat. viii. 11, 12. compared with *Luke* xiii. 28, 29, 30. From which Scriptures 'tis plainly Evident, that this Kingdom was not the Kingdom of eternal Glory, which Chriſt then ſpake of, neither hath it ever yet been fulfilled on Earth, for beſides this Kingdom the antient Worthies looked for a City whoſe builder and maker is God; *Heb.* xi. 10. And therefore they deſired a better Country, which was a heavenly; wherefore God is not aſhamed to be called their God, for he hath prepared for them a City, *Heb.* xi. 16.

Again, a farther Diſcovery of this Kingdom, the Lord was pleaſed to make known to the Children of *Iſrael* by his Servants *Moſes* and *Aaron*, by calling them the one to be a Prophet, and the other to be a Prieſt, to guide and lead his People by teaching them his Commandments, and as *Moſes* was a type of Chriſt, ſo were the reſt of the Prophets, that the Lord anointed, and appointed, and thus *Moſes* propheſied to *Iſrael*, ſaying, *The Lord thy God ſhall raiſe up unto thee, a Prophet like unto me, from among you even of thy Brethren to him ye ſhall hearken*, Deut. xviii. 15. From which it

it is evident, that Christ's prophetick Office was not only fulfilled by his spiritual teaching the People by his Prophets, but also temporally, for he came in Person himself and taught them.

And neither was his priestly Office fulfilled spiritually on Earth, in types and figures by Sacrifices under the Law, but in the fullness of time he came and offered up himself to prove the Truth of those Types and Sacrifices that were offered by the Priests under the Law, to shew how the Types and Ante-type did fully agree, and these led *Israel* to higher Administrations according to Gods several Appearances unto them from Tents to Tabernacles, and from them to the Temple where his Glory rested until the Vail was Rent, and a new Administration of the Spirit was given which was more Glorious, and then that Glorious House was left unto the Jews desolate.

Again, a farther discovery of Christ's Kingdom to be made known to the *Jews*, was by their Judges and Kings, as the Prophet *Isaiah* doth testify, in the 23. and 22. Saying, The Lord is our King, the Lord is our Judge, the Lord is our Lawgiver, he will save us; the *Jews* having temporal Deliverances by their Judges and Kings, that were but types of Christ, they did expect to have a far more great and glorious Deliverance by Christ himself, when he came to fulfill this his kingly Office, and judge their Enemies; but they were only mistaken

taken about the time, for they looked for that time of his Humiliation, to a been the time of his kingly Exaltation and so were Mistaken, and as the *Jews* did overlook his first state of Humiliation, and so missed on the *Messiah*, so most of the Christians now in these our Days do overlook the kingly state of Christ's Exaltation in the human Nature on Earth with his Saints, and confound it with the Kingdom of eternal Glory, which is to be enjoy'd in Heaven after this Kingdom of Christ is delivered up. 1 *Cor.* xiv. 24. For as the human Nature of Christ was humbled and abased on Earth in the fulfilling of his priestly Office, so the human Nature of Christ will be exalted on Earth, when he comes to fulfill his kingly Office, for there where he suffered shamefully, he will come to reign Gloriously. *Isaiah* xxiv. 23. *Jer.* iii. 17.

Now all People under the Gospel do own Christs Kingdom, but whether this Kingdom of Christ which they own be a spiritual Kingdom, or a temporal, or both; There lies now the only dispute, and also where this Kingdom of Christ shall be, and when this Kingdom of Christ shall appear; all which in their order God willing, I shall Answer according to Scripture Testimony by the harmony, both of the Prophets and Apostles.

First, Some say, and the most do follow the Rule laid down, and affirmed by the tradition of some Men they call Divines, that Christ hath not, nor never will have any other but

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a ſpiritual Kingdom, for now in Heaven he rules and reigns ſpiritually in the Hearts of his People as a King, and alſo he executes his kingly Office daily over his People.

To which I Anſwer, That this cannot be that Kingdom of Chriſt which is ſo often declared in the Scripture: For Chriſt's Kingdom which is to be fulfilled on Earth, is confined to laſt but a thouſand Years. And I ſaw Thrones, *(ſaith St. John)* and they that ſat upon them, and Judgment was given to them; and I ſaw the Souls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his mark upon their Foreheads, or in their Hands, and they lived and reigned with Chriſt a thouſand Years, but the reſt of the Dead lived not again till the thouſand Years were fulfilled; this is the firſt Reſurrection. Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond Death hath no Power, but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand Years. *Rev.* xx. 4, 5, 6, 7. And when the thouſand Years are expired, Satan ſhall be looſed out of his Priſon, *&c. Rev.* xx. 1, 2, 3. From which Scriptures it is plainly manifeſted, that if their ſpiritual Kingdom of Chriſt had been this Kingdom, which St. *John* ſpeaks of then, the ruling of him ſpiritually in the Hearts of his People, had ended above ſix hundred Years ago.

Secondly, 'Tis plainly manifest, that this Kingdom of Christ is not yet begun, for Satan has never yet been bound a thousand Years, for he hath yet always persecuted the Children of God.

Thirdly, Christ's Kingdom hath not yet appeared, because he is not yet sat on his Throne, but on his Fathers, as he testifieth to St. *John. Rev.* iii. 21. Saying, To him that over-cometh will I grant to sit with me on my Throne, as I have overcome, and am set down with my Father on his Throne, where he now sits on the right hand of God; from henceforth expecting to receive his Kingdom, when he hath made his Enemies his Footstool. *Psal.* cx. 1. *Heb.* x. 12, 13. and then he comes to reign.

Fourthly, This Kingdom of Christ is not yet began, nor doth appear till he comes to judge both the Quick and the Dead. *I charge thee therefore* (saith St. Paul) *before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing in his Kingdom.* 2 Tim. iv. 1.

Fifthly, Neither can the Kingdom of eternal Glory, be called the Kingdom of Christ, because that Kingdom hath no end. But Christ's Kingdom hath an end; for it is confin'd to a thousand Years, and after that to be delivered up to God the Father. *Then cometh the end*, (saith the Apostle) *when he shall have delivered up the Kingdom to God the Father.* 1 Cor. xv. 24. And as Christ's Kingdom on Earth in his Exaltation, and Glory of the human Nature,

was

was all in All: *When his Father had put all things in Subjection under him, so when Christ shall deliver up his Kingdom again to his Father, then the Divine Nature shall be exalted, then God shall be all in All.* 1 Cor. xv. 28.

Sixthly, If this Kingdom of Christ, be the Kingdom of eternal Glory in Heaven, and not a glorious Kingdom on Earth, the Type and Ante-type cannot agree, for Kings were types of Christ, as well as Prophets, and Priests, and the ore, his kingly Office must be also fulfilled by him on Earth, as his Prophetick and Priestly, were both Temporally and Personally fulfilled in the Flesh on Earth, so must also his kingly as Son of Man.

Lastly, If this Kingdom of Christ be not a glorious Kingdom on Earth, then the Restoration of the second *Adam*, is not a compleat Redemption, to restore to us again what we lost by the fall of the first *Adam* *But the Lord will send Jesus again, which was preached before unto you, whom the Heavens must ret in untill the times of the Restitution of all things, which God hath spoken by the Mouthes of all his holy Prophets, since the World began.* Acts iii. 20, 21. That so as we lost both the Blessings of Heaven and Earth by the first *Adam*, they shall be restored again to us by the second Adam Christ Jesus who is the true *Elias*; *when he comes again, will restore all things to his Saints.* Mat. xvii. 11.

The Truth is alſo farther made manifeſt.

I. By the Lord himſelf.

II. By his Prophets.

III. By Angels.

IV. By Chriſt himſelf.

V. and Laſtly, By his holy Apoſtles, what all theſe have declared concerning the Kingdom of Chriſt, ſhall be demonſtrated by Scripture.

I. What the Lord himſelf hath revealed of Chriſt's Kingdom to *Abraham*, was, that he would give his ſeed for a Poſſeſſion the Land of *Canaan*, which promiſed Seed, (ſaith the Apoſtle) was Chriſt, which Promiſe hath never yet been fulfilled, for the Apoſtle ſaith; that *Abraham* to whom the Promiſe was made had no inheritance yet not in it, no, not ſo much as to ſet his Foot on; yet the Lord promiſed to give it to him for a Poſſeſſion, and to his Seed after him. *Acts* vii. 5. But when Chriſt returns again to take Poſſeſſion on that Land, then *Abraham*, *Iſaac*, and *Jacob* ſhall be raiſed from the Dead, and ſhall ſit down with him in his Kingdom, with the Prophets and Apoſtles, for Chriſt aſſures his Apoſtles, that as his Father had appointed him a Kingdom, ſo he appointed them a Kingdom, that they ſhould Eat and Drink at his Table, in his Kingdom, and ſit on Thrones, Judging the twelve Tribes of *Iſrael*. Luke xxii. 29, 30. And he exhorts his Diſciples always to be ready, and to have their Loins girded, and their Lamps burning, like unto Men waiting for their Lord. And

bleſſed

bleſſed (ſaith Chriſt) *are thoſe Servants whom the Lord when he cometh ſhall find watching. Verily* (ſaith Chriſt) *I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to Meat and will come forth and ſerve them.* Luke xii. 35, 36, 37.

II. The Apoſtle St. *Peter* ſays in *Acts* iii. 24, 25. That all the Prophets from *Moſes* to *Samuel*, and thoſe that follow after as many as have ſpoken, have likewiſe foretold theſe Days concerning of *Abraham* and his Seed, in which all the Kindreds of the Earth ſhould be bleſſed.

The Prophet *David* alſo ſaith, *Pſal.* cxxxii. 11. *The Lord hath ſworn in Truth to* David, *and he will not ſhrink from it*; ſaying, *Of the Fruit of thy Body will I ſet upon thy Throne*; which Prophesy the Apoſtle, in *Acts* ii. 29, 30. Expounds to be Chriſt in the Fleſh, who ſhall ſit on *David*'s Throne, which was at *Jeruſalem*. Men and Brethren (ſaith he) I may boldly ſpeak to you of the Patriarch *David*, that he is both dead and buried, and his Sepulchre remaineth with us to this Day; therefore, ſeeing he was a Prophet and knew that God had ſworn with an Oath to him, that of the Fruit of his Body, or Loins he would raiſe up Chriſt concerning the Fleſh, to ſet him upon his Throne. And the Prophet *Iſaiah* ſaith, *He ſhall ſit upon the Throne of David, and upon his Kingdom to order it, and to eſtabliſh it with Judgment and Juſtice.* Iſa. ix. 7. And alſo the Prophet *Jeremiah* ſaith; *At that time Jeruſalem*

ſhall be called the Throne of the Lord. Jer. iii. 7. xxx. 9. *That they ſhall ſerve the Lord their God, and David their King whom I will raiſe up unto them.* And in the following Chapter from the 18th Verſe to the End of that Chapter, he declares when that time ſhall be, *viz. When he calls the Jews again from their Captivity that then he will have merry on their dwelling Places, and their City ſhall be builded again on her own heap, and the Palace ſhall remain, and out of them ſhall proceed thankſgiving, and the voice of them that make Merry, and I will multiply them, and they ſhall not be few; I will alſo glorify them, and they ſhall not be ſmall. Their Children alſo ſhall be as aforetime, and their Congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them. And their Nobles ſhall be of themſelves, and their Governors ſhall proceed from the midſt of them, and I will cauſe them to draw near and approach unto me, ſaith the Lord, and ye ſhall be my People, and I will be your God.* And the Prophet *Ezekiel* ſaith, Chap. xxxvii. 12. *That the Lord will open their Graves, and bring them out of their graves into the Land of* Iſrael, *and put his Spirit in them, and they ſhall live, and he will place them in their own Land, and will make one Nation of them on the Mountains of* Iſrael, *and one King ſhall be King to them all, and they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more; neither ſhall they defile themſelves with Idols any more, but he will cleanſe them, and ſo they ſhall be his People, and he will*

be

be their God; and David my Servant shall be their King over them, and they shall have one Shepherd, and walk in his Judgments, and observe his Statutes, and do them. And Ezekiel xxxiv. 23, 24. *And I will,* saith the Lord, *set up one Shepherd over them, and he shall feed them even my Servant David. And I the Lord, will be their God, and my Servant David a Prince among them, I the Lord have spoken it.* And Christ himself declares the very same, in *John* x. 16. *Other Sheep have I* (saith Christ) *which are not of this Fold, them also I must bring, and they shall hear my Voice, and there shall be one Fold, and one Shepherd:* by which Words of Christ, 'tis plainly manifested, that the time when he comes to take his Kingdom and Reign, is, when he calls the Jews and brings in the fulness of the Gentiles.

And also the Prophet *Daniel*, the vii. chap. 13, 14. Saw in the Night Visions, and beheld one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him Dominion, and Glory, and a Kingdom, that all People should Worship him, and all Nations and Languages should serve him. And *ver.* 27. And the Kingdom, and Dominion, and the Greatness of the Kingdom, under the whole Heaven, shall be given to the People of the Saints of the most high whose Kingdom is an everlasting Kingdom, and all the Dominions shall serve and obey him.

And alſo the Prophet *Zechariah* ſaith in the chap. xii. 10, 11, 12, 13, 14. ver. When Chriſt ſhall come to call the *Jews*, that he will pour upon the Houſe of *David*, and the Inhabitants of *Jeruſalem*, a ſpirit of Grace and Supplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only Son, and ſhall be in bitterneſs for him, as one for his firſt Born. In that Day there ſhall be a great Mourning in *Jeruſalem*, as the Mourning of *Haddadrimmon* in the valley of *Megiddon*; of every Family apart, the Family of the Houſe of *David* apart, and their Wives apart; and the Family of the Houſe of *Levi* apart, and their Wives apart, and all the Families that remain every Family apart, and their Wives apart, from which Scriptures, 'tis very plainly demonſtrated that when Chriſt comes to take Poſſeſſion of the promiſed Land and to Reign as King *David* did at *Jeruſalem* at which time he calls the *Jews* in his own Perſon, and they look upon him whom they pierced, and mourn over him, or beweep him as the original hath it, and he convinceth them as he did *Thomas*, by ſhewing them his Wounds, that it was he whom they pierced, when they ſhall ſay unto him; What are theſe Wounds in thy Hands? Then he ſhall anſwer them; Thoſe which I was wounded in the Houſe of my Friends. *Zech.* xiii. 6.

III. By the Angels teſtimony to *Mary*. *Luke* i. 32. He ſhall be great (ſaith the Angels) and

and ſhall be called the Son of the Moſt High, and the Lord God ſhall give unto him the Throne of his Father *David*, and he ſhall reign over the Houſe of *Jacob*, &c.

The Apoſtles alſo when they waited at *Jeruſalem* before Chriſt's Aſcenſion were deſirous to know of him when the Kingdom ſhould be reſtored again to *Iſrael*, but Chriſt would not reſolve them at that time, but leaſt they ſhould be doubtful of it after he was aſcended of his coming again, to reign at *Jeruſalem*; two Angels in white Apparel like Men anſwered them, ſaying, ye Men of Galilee, why ſtand ye gazing up into Heaven, this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner, as you have ſeen him go into Heaven. *Acts* i. 11.

IV. Let us now ſee Chriſt's own Teſtimony, who, before Pontius Pilate witneſſed a good Confeſſion, ſaith the Apoſtle. 1 *Tim.* vi. 13. For when Pilate demanded of him whether he were a King or no? he anſwered him ſaying, for this End was I Born, and for this Cauſe came I into the World. *John* xviii. 37. And although ſome do object againſt his Kingdom being in this World, but would have it to be in Heaven, becauſe he told Pilate that his Kingdom is not of this World: In the 36. verſe, which anſwer of Chriſt to Pilate is true, becauſe his Kingdom was not yet come; but this doth not prove that his Kingdom ſhall never be in this World, for he taught his Diſciples to pray for his Kingdom to come, that

his

his Will might be done on Earth, as it is in Heaven; which Words plainly ſhew, that is Will was then done in the Kingdom of Heaven, and muſt be done alſo afterwards on Earth, as it was then done in Heaven, when his Kingdom ſhould come on Earth, for he promiſeth his Diſciples a Reward in this World, which they never yet enjoyed.

In *Luke* xviii. 29, 30. Chriſt ſaid to his Diſciples: Verily I ſay unto you, there is no Man that hath left Houſe, or Parents, or Brethren, or Wife, for the Kingdom of God's ſake. Who ſhall not receive manifold, more in this preſent Time, and in the World to come life Everlaſting. Which made St. *Paul* to aſſure *Timothy*, that godlineſs was profitable to all things, having the promiſe of the Life, that now is, and that which is to come, which can be underſtood no other way but in Chriſt's Kingdom on Earth in this World, which is put in Oppoſition to everlaſting Life in the World to come, which is the Kingdom of Glory in Heaven.

And alſo in the xxii. of *Luke* and 29. After Chriſt had Eaten the Supper with his Diſciples, he promiſeth them that they ſhall have a Kingdom on Earth with him; and I ſaith Chriſt, appoint unto you a Kingdom, as my Father hath appointed unto me. That ye may Eat and Drink with me at my Table, in my Kingdom, and ſit on Thrones Judging the twelve Tribes of *Iſrael*, which will be fulfilled at his return; which he ſhewed by a parable

rable when he was nigh to *Jerusalem*, because they thought that the Kingdom of God should immediately appear.

He said therefore, a certain noble Man went into a far Country to receive a Kingdom for himself, and to return and called his Servants and gave them Money to Trade with till he came again. But his Citizens hated him and sent a Message after him, that they would not have this Man to reign over them. And it came to pass, that when he was returned, having received his Kingdom, he called his Servants to account, to know what every one had gained, and those Servants that had gained but a little were commended and rewarded for good and faithful Servants; but those that had not improved their Talent were condemned for wicked and slothful Servants, which he calls his Enemies, that would not have him to Reign over them, bring hither and slay them before me. *Luke* xix. 11,——27. By which Parable Christ doth declare the manner of his Kingdom, at his return, and he told his Disciples, that he would drink no more of the Fruit of the Vine untill that Day, I drink it new in the Kingdom of God. *Mark* xiv. 25. And in *Luke* xii. 37. he tells his Disciples, That those Servants are blessed whom the Lord when he cometh, he shall find watching: For verily saith Christ, I say unto you, that he shall gird himself and make them sit down to Meat, and will come forth and serve them. This is the Marriage-Supper

per of the Lamb, which he will celebrate with his Disciples at his return. *Rev* xix. 9. For many shall come from the East and West, the North and the South, and shall sit down with *Abraham*, *Isaac*, and *Jacob* in the Kingdom of God. *Luke* xiii. 28, 29. Which is a plain Demonstration of the Lord's-Supper, was not only to be kept in Commemoration of his Death and Sufferings, but also was a type of the Marriage-Supper of the Lamb, which was to be celebrated when he returned again to the Wedding. *Mat.* xxvi. 29.

For he told his Disciples, that he must leave them for a little while. *John* xvi. 16. A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father; and when he was gone, they should have Sorrow, but when he returned again their hearts should rejoyce, and their Joy no Man should take from them. *Verse* 22. And St. *Paul* saith, That as oft as ye Eat this Bread, and Drink this Cup, ye do shew the Lord's Death till he come. 1 *Cor.* xi. 26.

Therefore, this Kingdom which Christ receives at his return, cannot be the Kingdom of Eternal Glory, for I do believe that none can be so Ignorant as to affirm that there will be Eating and Drinking corporally in the Kingdom of Eternal Glory. Now by all these Scriptures, 'tis plainly demonstrated, that as the Lord sware to *Abraham*, that he would give his Seed, which was Christ (saith the Apostle) the Land of *Canaan* for a Possession:

So

So alſo he ſware to *David*, that of the fruit of his Loins according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne. *Acts* ii. 30. Which was not a heavenly Throne and Kingdom, but an Earthly one, which Chriſt muſt ſit on after his Father had raiſed him up. And *Zacharias* alſo being filled with the Holy Ghoſt propheſied; ſaying, Bleſſed be the Lord God of *Iſrael*, for he hath viſited his People, and hath raiſed up an Horn of Salvation for us, in the Houſe of his Servant *David* as he ſpake by the Mouthes of his Holy Prophets ſince the World began, that we ſhould be ſaved from our Enemies, and from the Hand of all that hate us. To perform the mercy promiſed to our Fathers, and to remember his holy Covenant, the Oath which he ſware to our Father *Abraham*. *Luke* i. 67,———73.

Therefore, from all theſe Scriptures 'tis plainly manifeſted, that Chriſt muſt have a Kingdom and a Throne to ſit on, where *David* did, *viz.* At *Jeruſalem*, and *Solomon* ſiting on his Fathers Throne after him in all his Earthly Glory, and Magnificence was but a type of Chriſt and his Kingdom when he comes to Reign at *Jeruſalem* in *Mount Sion*, before his Ancients glorioufly; ſaith the Prophet. *Iſaiah* xxiv. 23. Then ſhall that Scripture be fulfilled which is written in St. *Mark*'s Goſpel, the xi. and the 10. Bleſſed be the Kingdom of our Father *David*, that cometh in the name of the Lord, Hoſanna in the Higheſt.

V. and

V. and *Lastly*, Let us see what Testimony the Apostles give to this great Truth, concerning this Kingdom of Christ.

Christ shews to *Peter*, *James* and *John* by his Transfiguration, the manner of his Coming and his Kingdom. *Luke* ix. 26,——37. And tells them, That whosoever shall be ashamed of him and his Words, of him shall the Son of Man be ashamed when he shall come in his own Glory, and in the Glory of his Father, and of the holy Angels. But I tell you of a Truth, saith he, that there be some standing here, that shall not taste of Death, till they see the Kingdom of God. About eight Days after, he taketh *Peter*, *James*, and *John*, and went up into a Mountain to pray, and as he prayed, the fashion of his Countenance was altered, and his Raiment white and Glistering: And behold there talked with him *Moses* and *Elias*, who appeared in Glory, and spake of his Decease which he should accomplish at *Jerusalem*. But *Peter* and they that were with him were heavy with Sleep, and when they awake they saw his Glory, the two Men that stood with him. And it came to pass, as they departed from him, *Peter* said unto *Jesus*, Master it is good for us to be here, let us make three Tabernacles, one for thee, one for *Moses*, and one for *Elias*, not knowing what he said. While he thus spake, there came a Cloud and over-shadowed them, and they feared as they entered into the Cloud: and there came a Voice out of the Cloud saying. *This is my beloved*

Son

Son hear ye him. The Apoſtle St. *Peter* writes this ſecond Epiſtle wholly about the Kingdom of Chriſt Jeſus, which was ſhewed him in this Transfiguration to aſſure Perſons of the certainty of Chriſts coming to reign on Earth. In the firſt Chapter, to all thoſe that have obtained like precious Faith with them thro' the Righteouſneſs of God and Chriſt Jeſus, he wiſheth that Grace and Peace may be multiplied unto them through the knowledge of God in Chriſt Jeſus, and to increaſe in Grace, by adding one Grace to another, that they may be fruitful in the knowledge of Chriſt Jeſus, and give all Diligence to make their Calling and Election ſure, that abundance of Entrance may be miniſtered to them into the everlaſting Kingdom of the Lord and Saviour Chriſt Jeſus. And that he will not be negligent, but will always put them in remembrance of theſe Things, although they do know them and be eſtabliſhed in this preſent Truth, yet he will endeavour alſo, that they may after his Deceaſe have theſe Things in remembrance, by declaring unto them the certainty and manner of this Kingdom of Chriſt which was ſhewed unto him, and alſo *James* and *John* in the Holy Mount; (for ſaith he) we have not followed Cunningly, deviſed Fables, when we made known to you the Power and Coming of our Lord Chriſt Jeſus, but were Eye Witneſſes of his Majeſty, for he received from God the Father Honour and Glory, when there came ſuch a Voice unto him from the excellent

cellent Glory: *This is my beloved Son, in whom I am well pleased.* And this Voice which came from Heaven we heard, when we were with him in the Holy Mount, which they make known to all Saints, that they may persevere in the same after his decease, and not to fall away from the belief of this great Truth concerning the Kingdom of Christ.

For in the second Chapter he tells them, That there would be a falling away and Apostacy from this Truth, for saith he) As there were false Prophets among the People so there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction. And many shall follow their pernicious Ways, of whom the way of Truth shall be evil spoken off. But God shall surely punish these (saith he) as he did the fallen Angels and the old World, which have forsaken the right way, and follow the way of *Balaam*, these saith he are Wells without Water, Clouds that are carried away with a Tempest, to whom the mist of Darkness is reserved for ever; and though they had at first escaped the pollution of the World by the knowledge of our Lord Christ Jesus, and his kingly Majesty and Glory, and afterwards fell away from the Holy Commandment, declared unto them, it had been better for them never to a known the way of Truth, then after they knew it to depart from it, like the Dog to return to his Vomit again, and the Sow that was

washed

washed, to her wallowing in the Mire. In the third Chapter he tells us the Reason why he writes this second Epistle to them, is to stir up their pure Minds by way of remembrance, that they do not forget these Words spoken before by the holy Prophets and the Commandment of us the Apostles of the Lord: Because there will come in the last Days Scoffers walking after their own Lust, and saying, where is the promise of his coming, for since the Father's fell asleep all things continue as they were from the Creation. But saith he, in this they are willingly Ignorant, that the old World perished by Water; but the Heavens and Earth that now are shall perish by Fire at the Day of Judgment, and Perdition of ungodly Men: But beloved saith he, be not Ignorant of this one thing, that one Day is with the Lord as a thousand Years, and a thousand Years as one Day, and that the Lord is not slack, concerning his promise as some Men count slackness, by which the Apostle intimates to us of God's creating the World in seven Days, its Continuance to be but seven thousand Years; at which time all his Promises shall be fulfilled to all, both the godly and wicked, on which he will execute all his just Judgment, that he hath threatned against them by the Mouths of all his Servants the Prophets: Because he hath appointed a Day in which he will judge the World in Righteousness by the Man, whom he hath ordained; whereof he hath given Assurance unto all Men,

in that he hath raised him from the Dead. *Acts* xvii 31. Therefore, he concludes his Epistle with this Exhortation; saying, Ye therefore beloved, beware lest ye also be led away with the Error of the wicked, fall away from your own Stedfastness.

And also *Paul* the chiefest of all the Apostles, in his *Epistles*, exhorts those to whom he writes as well as *Peter*, to wait for his Son from Heaven whom he raised from the Dead, even Jesus which hath delivered us from the wrath to come; 1 *Thess.* i. 10. To the End he may establish your Hearts unblamable in Holiness before God our Father; at the coming of our Lord Christ Jesus with all his Saints. 1 *Thess.* iii. 13. Wherefore saith the Apostle, Comfort one another with these Words. *Thess.* iv. 18.

Now from all these Testimonies.

1*st.* Of God himself.

2*dly.* Of his Prophets.

3*dly.* Of Angels.

4*thly.* Of Christ himself. And

5*thly.* Of the Apostles.

'Tis clear and evident, that Christ Jesus will have a Kingdom on Earth, at which Gospel tidings the Saints in Heaven rejoyce and Sing a new Song, saying, Thou art worthy to take the Book and to open the Seales thereof, for thou wast slain and hast redeemed us to God, by thy Blood out of every Tongue, kindred People and Nation; and hast made us unto our God Kings, and Priests, and we shall Reign on the Earth, *Rev.* v. 9, 10. which Kingdom

dom is yet to come, that these Prophesies in their due time may all be fulfilled. Now many Persons are very inquisitive to know when this Kingdom of Christ will appear.

1*st*. It is the Opinion of divers learned Men, concerning this Kingdom of Christ, that as God was six Days in the Creating this World and rested the seventh Day, so if *Adam* had stood, he and his Posterity must a laboured six thousand Years, and a rested the seventh, counting a Day with the Lord to be a thousand Years to us, and so Christs Kingdom is looked for to appear at the end of six thousand Years from the Creation of the World; where he and all his Saints and Martyrs that suffered for him, shall Reign with him: And likewise, all the Prophets and Elect Saints that believed and looked for this Kingdom, but those Saints that did not believe his Prophets concerning this Kingdom of Christ, shall not enter into his *Canaans* rest, through their Unbelief, which the Unbelieving *Israelites* were a type of; for the Author to the *Hebrews* plainly declares in the iv. Chap. from the first Verse to the 12. That the Sabbath Day, that the Lord commanded the Children of *Israel* to keep, was but a type of this great Sabbatism or Day of Rest, for the People of God that yet remained to be fulfilled: For saith the Apostle, he spake in a certain Place on the seventh Day, on this wise, and God did Rest the seventh Day from all his Works, and if Jesus had given them Rest, then he would not

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afterward have ſpoken of another Day; there remaineth therefore a Reſt to the People of God. Let us, ſaith the Apoſtle, Labour therefore to enter into that Reſt leſt any Man fall after the ſame manner of Unbelief: For we, ſaith the Apoſtle, which have believed, do enter into Reſt; From which Scriptures it plainly appears, that when ſix thouſand Years are expired, that Chriſt with his believing Saints will come again and Reign on Earth a thouſand Years before the Conflagration of all Things.

2*dly*. A farther Demonſtration when this Kingdom of Chriſt ſhall appear; the Lord was pleaſed to make known to *Daniel* by ſhewing to *Nebuchadnezzar* King of *Babylon* his Dream, who ſaw a great and mighty Image, whoſe Head was of Gold, his Breaſt and Arms of Silver, his Belly and Thighs of Braſs, his Legs of Iron, and his Feet were part of Iron, and part of Clay; by which four Metals were repreſented four Monarchies or Kingdoms, before Chriſts Kingdom was to appear, *viz*. the *Babylonian*, the *Perſian*, the *Grecian*, and the *Roman*, and that the *Roman* Monarchy which was the laſt ſhould remain and not be deſtroyed, nor be ſubdued totally by any other People but by Chriſt himſelf, when he came to ſet up his Kingdom, ſtiled the Stone cut out of the Mountain without Hands, which broke in Pieces the Iron, the Clay, the Braſs, the Silver, and the Gold, which all became as Chaff, which the Wind is carried away, that no place

was

was found for them, and the Stone that Smote the Image became a great Mountain that filled the whole Earth. *Dan.* ii. 34, 35. And in the Days of these Kings, shall the God of Heaven set up a Kingdom which shall never be destroyed, nor left to other People; but it shall break in pieces and consume all these Kingdoms. *Dan.* ii. 44. The same Vision of four Beasts, was doubled and shewed to *Daniel:* Again, in the vii. Chapter, to make the first Vision more plain where he tells him, that the fourth and last Beast, signifies fourth and last Kingdom or Monarchy, which was the *Roman*; that it should continue till the Thrones were set up; as the Original hath it, and God the Father stiled the Ancient of Days, gave the Kingdom to the Son of Man, and then the Judgment did sit and take away his Dominion to consume it, and destroy it unto the End, and then the Kingdom and Dominion and the greatness of the Kingdom was given to the Saints of the most high.

3*dly*. Another Domonstration when the Kingdom of Christ should appear was revealed to St. *John* that beloved Disciple by Christ himself; after his Ascension when he was banished into the Isle of *Patmos*, where Christ appeared unto him, and bid him write the Things he had seen, and the Things that are, and the Things that shall be hereafter, which Christ revealed unto St. *John*, the whole Mistery of Anti-christ in a more clear way then the former, for since it could not be known, when the just

Time of the ſix thouſand Years ſhould End from the Creation, neither when the *Roman* Monarchy ſhould have its final End, becauſe it was ſomething uncertain when the time began, therefore Chriſt was pleaſed to reveal to St. *John* a more certain time of finding it out by the riſing of the laſt Beaſt, that his time which was the *Roman* Monarchy ſhould continue no longer then a thouſand two hundred and ſixty Days of Years, all which Time the Church ſhould be in the Wilderneſs State, Prophesying in Sackcloth forty two Months; or as *Daniel* hath it, for time and times, and half a time; which that worthy Doctor *Beverly* unfolded, and made thoſe times all to agree, and meet in one; therefore, whoſoever can find out the juſt time of the riſing of the fourth and laſt Beaſt hath the true key to open all the other Propheſies, for as ſure as the Children of *Iſrael Exod.* xii. 41. were delivered out of *Egypt*, from *Pharoah*'s Bondage, when the four hundred and thirty Years were accompliſhed, ſo ſurely ſhall the Church of Chriſt be delivered out of the Wilderneſs at the End of the one thouſand two hundred and ſixty Days of Years; from the riſing of the fourth Beaſt, when the *Roman* Monarchy then began. And ſo ſure as the *Perſians* took the Kingdom from the *Babylanians*, and the *Grecians* from the *Perſians*, and the *Romans* from the *Grecians*, ſo ſurely ſhall Chriſt come and take the Kingdom from the *Romans*, when the one thouſand two hundred and ſixty Days of Years are expired:

Then

Then ſhall the Kingdom, and the greatneſs of the Kingdom under the whole Heaven be given to the Saints of the moſt High. *Dan.* vii. 27. Then ſhall Chriſts Kingdom appear, and he ſhall judge both the quick and the dead, at his Appearing, and his Kingdom; 2 *Tim.* iv. 1. For the Judgment ſhall ſit, when the Dominion of Anti-chriſt ſhall be taked away, and his Kingdom conſumed, and deſtroyed to the end. *Dan.* vii. 26. Then will the ſixth Seal be opened by Chriſt, when he comes to take his Kingdom, at which time, there will be a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became like Blood, and the Stars of Heaven fell unto the Earth; even as a Fig-tree caſteth her untimely Fruit, when ſhe is ſhaken by a mighty Wind; and the Heavens were rolled together as a Scrole, and the Mountains, and Iſlands, were moved out of their Place; and the Kings of the Earth, and the great Men, and Captains, and Bond-Men, and Freemen hid themſelves in Dens, Rocks, and Mountains, and ſaid to the Rocks and Mountains, fall on us, and hide us from the Face of him that ſiteth on the Throne, and from the wrath of the Lamb, for the great Day of his wrath is come, and who ſhall be able to ſtand. *Rev.* vi. 12,——17.

Likewiſe the Prophet *Joel* alſo Prophesied of that time of Chriſt coming, at which time he calls the *Jews* again: For behold (ſaith he) In thoſe Days and at that Time, when I ſhall bring again the Captivity of *Juda* and

Jeruſalem; I will gather all Nations, and will bring them down into the Valley of *Jehoſhaphat*, and plead with them there. *Joel* iii. 1, 2. and in verſe the 12. there will he ſit to judge all the Heathens round about. Then the Sun and Moon ſhall be darkned, and the Stars ſhall withdraw their ſhining, and the Lord ſhall roar out of Sion, and utter his Voice from *Jereſalem*, and the Heavens and Earth ſhall ſhake, but the Lord will be the Hope of his People, and the Strength of the Children of *Iſrael*. *Joel* iii. 12,———16. And although theſe Places of Scripture is taken by many to be at the final End of the World; yet if you ſearch the Scriptures by comparing them together, you will find thoſe Perſons much Miſtaken; for the time of Chriſts coming, is only to judge the wicked on the Earth and puniſh them, for none ſhall riſe again at this time, but his believing Saints and ſuffering Martyrs, for this is the firſt Reſurrection, and they ſhall Live again and Reign with Chriſt a thouſand Years; But the reſt of the Dead ſhall not be raiſed to Live again, until the thouſand Years be finiſhed; and then the ſecond Reſurrection begins, and the laſt Judgment follows, when God ſits upon the great white Throne; then the Heavens and the Earth fled away from his Face, and their place was no more found. *Rev*. xx. 5, and the 11. Verſes.

But at the firſt Reſurrection of Saints and Martyrs, when Chriſt comes to Reign with them on Earth, the Sun and Moon are but darkened,

darkened, not deſtroyed, and the Stars that fall from Heaven are not all but ſome; for 'tis ſaid, that they are but as untimely fruit that fall by the ſhaking of a mighty Wind, and the Heavens and the Earth were not diſſolved nor conſumed, but rolled together and they fled not away, but were moved out of their Place.

The Propheſy of *Ezekiel*, in the xxxviii, and xxxix. Chapters, which declare the Deſtruction of *Gog* and *Magog* is alſo the ſame time, at the opening of the ſixth Seal, when Chriſt comes to take his Kingdom which the *Turk* hath now in his Poſſeſſion, *viz.* the Land of *Iſrael.* For ſaith the Prophet; Thus ſaith the Lord in my Jealouſy, and in the Fire of my Wrath have I ſpoken, ſurely in that Day there ſhall be a great ſhaking in the Land of *Iſrael*; ſo that the Fiſhes of the Sea, and the Fowls of Heaven, and the Beaſt of the Field, and all Things that Creep upon the Earth, and all Men that are upon the Face of the Earth, ſhall ſhake at my Preſence; and the Mountains ſhall be thrown down, and the ſteep Places with every Wall ſhall fall to the Ground. *Ezek.* xxxviii. 19,——22. The Lord will plead againſt him with Peſtilence and Blood, and will Rain upon him and upon his Bands, and the many People that are with him, an overflowing Rain, great Hailſtones, Fire, and Brimſtone. And in the xxxix. Chapter; There the Lord declares the great ſlaughter that he will make upon all the Enemies of the Lord in that

that Day, where they they ſhall fall upon the Mountains of *Iſrael*, he will give them to the Ravenous Birds and Beaſts of the Field to be devoured, where they ſhall fall upon the open Field; for I have ſpoken it ſaith the Lord God. And I will ſend a Fire on *Magog*, and among them that dwell careleſly in the Iſles, and they ſhall know that I am the Lord. And thou Son of Man; thus ſaith the Lord, ſpeak unto every feather'd Fowl, and to every Beaſt of the Field; Aſſemble yourſelves and come together to my Sacrifice, that I do Sacrifice for you, even a great Sacrifice upon the Mountains of *Iſrael*, that ye may Eat Fleſh, and Drink Blood: ye ſhall eat the Fleſh of the Mighty, and drink the Blood of Princes, of the Earth, of Lambs, Rams, Goats, and Bullocks, all of them fatlings of *Baſhan*. And ye ſhall Eat the Fat till ye be full, and Drink Blood till ye be Drunken of my Sacrifice which I have ſacrificed for you: Thus ye ſhall be filled at my Table, with Horſes and Chariots, with Mighty Men of War, ſaith the Lord, and when he hath thus executed his Judgment on the Heathen, the Houſe of *Iſrael* ſhall know that they went into Captivity for their Iniquity, and therefore he hid his Face from them, and gave them into the Hands of their Enemies: But now ſaith the Lord God, will I bring again the Captivity of *Jacob*, and have mercy upon the whole Houſe of *Iſrael*, and will be jealous for my own Name. *Ezek.* xxxix. 17,——25. read the whole Chapter.

And

And at the ſame time, when Chriſt comes to Reign, he alſo deſtroys the great Whore, which did corrupt the Earth with her Fornication, and avengeth the Blood of his Saints at her Hands. *Rev.* xix. 2. Then there was great Voices with Thunderings; ſaying *Allaluja*, for the Lord God Omnipotent reigneth. Let us be glad and rejoyce, and give honour to him for the Marriage of the Lamb is come, and his Wife hath made herſelf ready. And he ſaith unto me, theſe are the true ſayings of God. And I ſaw Heaven opened, and behold a white Horſe, ſaith St. *John*) and he that ſat upon him was called faithful and true, and in Righteouſneſs doth he judge and make War. His Eyes were as a flame of Fire, and on his head were many Crowns, and he had a Name written that no Man knew but himſelf. And he was clothed with a Veſture dipt in Blood, and his name is called the Word of God; and out his Mouth goeth a ſharp Sword, that with it he ſhould ſmite the Nations, and he ſhall Rule them with a Rod of Iron, and he treadeth the Wine-preſs of the fierceneſs and wrath of Almighty God. And he hath on his Veſture, and on his Thigh a name written, *King of Kings, and Lord of Lords.* And I ſaw an Angel ſtanding in the Sun, and he cried with a loud Voice, ſaying, to all the Fowls that fly in the midſt of Heaven; come and gather your ſelves together unto the Supper of the great God, that ye may eat the Fleſh of Kings, and the Fleſh of Captains, and the Fleſh of mighty

Men,

Men, and of the Horſes and they that ſit on and the Fleſh of all Men, both free and bond, both ſmall and great. And I ſaw the Beaſt, and the Kings of the Earth and their Armies gathered together to make War with him that ſat on the Horſe, and againſt his Army; and the Beaſt was taken, and with him the falſe Prophet that wrought Miracles before him, with which he deceived them that had received the mark of the Beaſt and them that worſhipped his Image, theſe both were caſt alive into a Lake of Fire burning with Brimſtone. And the remnant were ſlain with the Sword of him that ſat upon the Horſe, and all the Fowls were filled with their Fleſh. *Rev.* xix. 11,—21.

All theſe things will come to paſs, and be fulfilled, when the Lamb opens the ſixth Seal then will be the Midnight Cry; *Behold the Bridegroom cometh. Mat.* xxv. 6. *Then ſhall he deſtroy Anti-chriſt by the Brightneſs of his coming.* 2 *Theſſ.* ii. 8. When the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengance on them that know not God, and that obey not the Goſpel of our Lord Chriſt Jeſus, who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power, when he ſhall come to be glorified in his Saints, and to be admired in all them that believe, becauſe our Teſtimony was among you believed in that Day. 2 *Theſſ.* i. 7,——10. Thus he that came before in his ſtate of Humiliation like a Lamb; now comes in

in his ſtate of Exaltation like a Lion of the Tribe of *Juda*, and now Judgment is broke forth into Truth or Victory. *Iſa.* xlii. 3.

For the Year of his redeemed is come, and the Day of Vengance is in his Heart, their Blood ſhall be ſprinkled on his Garment, and his Raiment dipt or ſtain'd with their Blood. *Iſa.* lxiii. 3, 4. compared with *Rev.* xix. 13. And although the Heathen Rage and imagine vain Things, and the Kings and Rulers of the Earth take Counſel together to break his bands aſunder, the Lord that ſits in Heaven ſhall have them in Deriſion, for when he ſets his King upon his Holy Hill of Sion he will give him the Heathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion, then ſhall he break them with a Rod of Iron, and Daſh them in Pieces like a Potters Veſſel. *Pſal.* ii. Then *Iſrael* ſhall rejoyce in him that made him and the Children of *Sion* be joyful in their King. Let the high Praiſes of God, ſaith the Pſalmiſt, be in their Mouths, and a two edged Sword in their Hands; to execute Vengeance upon the Heathen, and Puniſhments upon the People, to bind their Kings with Chains, and their Nobles with Fetters of Iron, to execute upon them the Judgments written, *This Honour have all his Saints*, Pſal. cxlix.

This is the Time that the Apoſtle *Paul* looked for, to be in a readineſs, to revenge all Diſobedience when the Obedience of the Saints ſhould be fulfilled. 2 *Cor.* x. 6. And Chriſt ſaith; He that overcometh and keepeth his

Works

Works to the End to him will he give Power over the Nations. And he ſhall Rule them with a Rod of Iron, as the Veſſels of a Potter, ſhall they be broken to Shivers: Even (ſaith Chriſt) as I received of my Father. *Rev.* ii. 26, 27. Then to him that overcometh will he grant to ſit with him on his Throne as he hath overcome, and ſat down with his Father on his Throne. *Rev.* iii. 21. which was not to be till he returned again. *Luke* xix. 15. Then ſhall that Promiſe be fulfilled that he made to his Diſciples, that as his Father gave him a Kingdom, ſo he would give them a Kingdom, and they ſhould Eat and Drink with him at his Table in his Kingdom, *Luke* xxii. 30. and ſit on Thrones judging the twelve Tribes of *Iſrael.*

Then Satan that is now called the Prince of the Power, of the Air, and the Accuſer of the Brethren, ſhall be caſt down, and his place ſhall be no more found in Heaven, but he ſhall be bound on Earth, and the reſt of the wicked that are not deſtroyed ſhall be bound with him, at Chriſts coming, all the thouſand Years the duration of Chriſts Kingdom on Earth. *Rev.* xx. 1,——6. Then ſhall there be heard great Voices in Heaven, ſaying, *The Kingdoms of this World are become the Kingdoms of our Lord and his Chriſt.* Rev. xi 15. *Then the ſeven Vials of his Wrath ſhall be poured out on the wicked that lye bound on the Earth at the opening of the ſeventh Seal.*

Then it ſhall come to paſs in that Day, that the Lord ſhall puniſh the Hoſt of the high ones

that

that are on High, and the Kings of the Earth upon the Earth, and they ſhall be gathered together as Priſoners are gathered in the Pit and are ſhut up in Priſon, and after many Days ſhall be viſited. Then the Moon ſhall be confounded, and the Sun aſhamed, when the Lord of Hoſt ſhall reign in Mount Sion *and in* Jeruſalem *before his Ancients gloriouſly.* Iſa. xxiv. 21, 22, 23. *This is that Tophet ordained of old, prepared for Kings, he hath made it deep and large, the Pile thereof is Fire, and much Wood, and the Breath of the Lord like a ſtream of Brimſtone doth kindle it.* Iſa. xxx. 33. For behold (ſaith the Prophet) *the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebuke with Flames of Fire. For by Fire, and by his Sword will the Lord plead with all Fleſh, and the ſlain of the Lord ſhall be many.* Iſa. lxvi. 15, 16. *And they ſhall go forth and look upon the Carcaſes of the Men that have tranſgreſſed againſt me, for their Worm ſhall not die, neither ſhall their Fire be quenched and they ſhall be an abhorring to all Fleſh.* Iſa. lxvi. 24. Thus you may plainly ſee by what the Prophet declares, how that the Enemies of Chriſt ſhall be made his Footſtool, when he comes to Reign in his Kingdom.

The Prophet *Zachariah* alſo prophesied of the ſame Judgments, to be poured down on the wicked, when Chriſt comes to Reign on Earth. *Zach.* xiv. 3, —— 9. *Then ſhall the Lord go forth and fight againſt thoſe Nations, as when he fought in the Day of Battel. In that*

Day

Day the Lord shall stand upon the Mount of Olives, and the Mount shall cleave in twain, and there shall be a very great Valley, for half the Mountain shall remove toward the North, and half toward the South: And ye shall flee to the Valley of the Mountains, as ye fled from the Earthquake; in the Days of Uzziah, *King of* Judah; *and the Lord my God shall come and all the Saints with thee. And the Lord shall be King over all Earth; in that Day, there shall be one Lord, and his Name one.* Thus many more Scriptures out of all the Prophets might be gathered, which declare the manner of Christs Personal Reign on Earth, but these are sufficient, which have been already brought to prove it fully, that he will execute his Kingly Power on Earth, as sure as ever he did his Prophetick and Priestly.

And although the time of his coming to Reign on Earth, will be so dreadful and terrible to the wicked, when the Lord shall roar out of Sion, and utter his Voice from *Jerusalem*, and the Heavens and Earth shall shake; *Yet the Lord will be the Hope of his People, and the Strength of the Children of Israel.* Joel iii. 16. *It shall be unto them as a Song in the Night, when a solemn Feast is kept.* Isa. xxx. 29. *For their Eyes shall behold the King in his Beauty. Then shall he say unto them, come my People enter thou into thy Chambers; and shut thy Doors about thee and hide thyself a very little while, till the Indignation be overpast: For the Lord cameth out of his Place to visit the iniquity of the Inhabi-*

tance

tance of the Earth upon them. Isa. xxvi. 20, 21. *For the great Day of the Lord is near and hasteth greatly, the mighty Man shall cry there bitterly. That Day is a Day of Wrath and Dissolution, a Day of Darkness, and Gloominess, a Day of Clouds, and thick Darkness. A Day of Trumpet and Alarm. And he will bring Distress upon Men, that they shall walk like Blind Men; because they have sinned against the Lord, and their Blood shall be poured out as Dust, and their Flesh as Dung.* Zep. 1. 14,——17. *And the Lord will shew Wonders* (at that time) *in the Heavens and in the Earth, Blood and Fire, and Pillars of Smoke. The Sun shall be turned into Darkness, and the Moon into Blood before the great and terrible Day of the Lord.* Joel ii. 30, 31. Ask ye now and see whether a Man doth travil with Child, wherefore, do I see every Mans Hands on his Loins, as a Woman in travel and all Faces are turned into Paleness. Alas, (saith the Prophet) for that Day is Great, it is even the Time of *Jacobs* trouble, but he shall be saved out of it. *Jer* xxx. 6, 7. At that Day the Lord will march through the Land in Indignation, and thresh the Heathen in Anger: Behold the Whirlwind of the Lord goeth forth with Fury, it shall fall with Pain upon the Head of the wicked. The fierce Anger of the Lord shall not return until he hath done it, and until he hath performed the intents of his Heart. *Jer* xxx. 23, 24. But Sing O Daughter of *Sion*, and Shout O *Israel* be glad and rejoyce withal thy Heart O Daughter of *Jerusalem.*

ſalem. For the Lord hath taken away Judgments he hath caſt out thine Enemy; the King of *Iſrael*, even the Lord is in the midſt of thee thou ſhalt ſee evil no more. *Zep.* iii. 14, 15.

Now after the Deſtruction of the wicked and binding of Satan; the reſt of the wicked that Chriſt hath not deſtroyed, ſhall be bound on Earth all the thouſand Years that Chriſt reigns with his Saints, and then the ſeven Vials of the wrath of God ſhall be poured out upon them: The firſt Vial is poured out at the ſounding of the firſt Trumpet at the begining of the thouſand Years, and the ſeventh and laſt Vial is poured out at the end of the thouſand Years, when the laſt Trumpet ſounds, then ſhall the Miſtery of God be finiſhed as he hath declared in his Servants the Prophets. *Rev.* x. 7.

Now after the binding of Satan and the Deſtruction of the wicked, when they had got the Victory over the Beaſt, and his Image; they ſang the Song of *Moſes* and the Lamb' for the Deliverance from *Pharoah* by *Moſes*, was but a type of our Deliverance from Satan by Chriſt; if we compare *Rev.* xv. 22. with *Exod.* xv. 1. Then ſhall the *Jews* that are called, build again the City of *Jeruſalem.* Hear the Word of the Lord, O ye Nations, and declare it in the Iſles afar off, he that ſcattered *Iſrael*, will gather him and keep him as a Shepherd doth his Flock, for the Lord hath redeemed *Jacob* and ranſomed him from the Hand of him, that was ſtronger then he. *Jer.* xxxi. 10, 11.

For

For I will restore Health, to thee, and will heal thee of thy Wounds, saith the Lord, because they called thee an outcast, saying; This is *Sion* whom no Man seeketh after: Thus (saith the Lord) Behold, I will bring back again the Captivity of *Jacobs* Tents, and have mercy on his Dwelling Places; and the City shall be builded on her own heap, and the Palace shall remain after the manner thereof. And out of them shall proceed Thanksgiving, and the Voice of them that make merry, and I will multiply them, and they shall not be few, I will also glorify them, and they shall not be small. Their Children also shall be as afore time, and their Congregation shall be established before me, and I will punish all that oppress them; and their Nobles shall be of themselves, and their Governors shall proceed from the midst of them; and I will cause them to draw near, and he shall approach unto me; and ye shall be my People, and I will be your God. *Jer.* xxx. 17,—— 22.

And this shall be the Covenant, that I will make with the House of *Israel*, in those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts; and I will be their God, and they shall be my People. And they shall teach no more, every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest, saith the Lord, for I will forgive their Iniquity, and I will remember their Sins no more,

Jer. xxxi. 33, 34. And the Lord will multiply Men in the House of *Israel*, and the Cities shall be inhabited, and the waste Places shall be builded, and I will multiply upon you Man and Beast, and they shall increase and bring forth Fruit; and I will settle you after your old Estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. *Ezek.* xxxvi. 10, 11. For I will take you from among the Heathen, and gather you out of all Countries and will bring you into your own Land: Then I will sprinkle clean Water upon you, and ye shall be clean from all your Filthiness, and from all your Idols. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and will give you a Heart of Flesh, and I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them. And ye shall dwell in the Land that I gave your Fathers, and ye shall be my People, and I will be your God. *Ezek.* xxxvi. 24,——28. Thus, saith the Lord, *I am returned unto Sion, and will dwell in the midst of Jerusalem, and Jerusalem shall shall be called a City of Truth; and the Mountain of the Lord of Host. Thus, saith the Lord of Host; There shall yet old Men and old Women dwell in the Streets of Jerusalem, and every Man with a Staff in his Hand for very Age. And the Streets of the City shall be full of Boys and*

Girls

Girls playing in the Streets thereof. Thus, ſaith the Lord of Hoſt: If it be marvelous in the Eyes of the People, ſhall it be marvelous in my Eyes alſo, ſaith the Lord. Thus, ſaith the Lord of Hoſt; Behold I will ſave my People from the Eaſt and the Weſt-Country, and I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my People, and I will be their God. Zach. viii. 3,———8. And thus the Apoſtle St. *Paul* underſtands theſe Scriptures to be fulfilled when the Jews ſhall be called by Chriſt, and the fullneſs of the Gentiles come in.

For (ſaith the Apoſtle) I would not have you my Brethren to be ignorant of this Myſtery, leaſt you ſhould be wiſe in your own Conceits, that blindneſs in part is happened to *Iſrael* until the fullneſs of the *Gentiles* be come in. And ſo all *Iſrael* ſhall be ſaved as it is written; there ſhall come out of Sion the Deliverer, and ſhall turn away Ungodlineſs from *Jacob*. For this my Covenant unto them when I ſhall take away their Sins. *Rom.* xi. 25, 26, 27. And likewiſe the ſame Author to the *Hebrews*, ſaith: But this Man, *viz.* Chriſt, after he had offered one Sacrifice for Sins forever, ſat down on the Right Hand of God. From henceforth expecting till his Enemies be made his Footſtool. For by one offering he hath for ever perfected them that are ſanctified, whereof the Holy Ghoſt is a witneſs to us, for after he had ſaid before; this is the Covenant that I will make with them after thoſe Days, (ſaith the Lord) I will put my Laws in their

Hearts and in their Minds will I write them. And their Sins and Iniquities will I remember no more. *Heb.* x. 12, ——— 17.

Thus when the *Jews* shall be called again, and the City of *Jerusalem* built again on her own Heap, and Christ their Lord and King shall dwell in the midst of them, than his Will shall be done on Earth, as it is now in Heaven: Then in that Day shall this Song be Sung, we have a strong City, Salvation shall God appoint for Walls and Bulwarks; then shall the Gates be opened, that the righteous Nation may enter in. *Isa.* xxvi. 1, 2. Sing unto the Lord for he hath done excellent Things, this is known in all the Earth. Cry out and shout thou inhabitant of Sion, for great is the Holy one of *Israel* in the midst of thee. *Isa.* xii. 5,6. O *Israel*, thou hast destroyed thy self but in me is thy help, I will be thy King, where is there any other that may save thee in all thy Cities. *Hos.* xiii 9, 10.

And when the City of *Jerusalem* is builded again, the Temple shall be builded again also; then all the Heathen shall fear the name of the Lord, and all the Kings of the Earth his Glory. When the Lord shall build up Sion he shall appear in his Glory. *Psal.* cii. 15, 16 That Temple of *Jerusalem* which was destroyed by the *Romans* was builded by *Zerubbabel*; but this Temple of which the Prophet speaks off to be builded again, when the *Jews* are called, shall be builded by the Man whose Name is the *Branch*.

Who

Who art thou, O great Mountain before *Zerubbabel*, thou ſhalt become a plain, and he ſhall bring forth the Headſtone thereof with ſhouting, crying, *Grace*, *Grace* unto it. And the Hands of *Zerubbabel* that laid the Foundation of this Houſe ſhall finiſh it.

But, Thus ſpeaketh the Lord of Hoſts, ſaying, Behold, the Man whoſe Name is the *Branch*, he ſhall grow up out of his Place, and he ſhall build the Temple of the Lord, and he ſhall ſit and rule upon his Throne. *Zach.* vi. 12, 13. compared with *Pſal.* cii. 16.

For thus, ſaith the Lord of Hoſt, yet once it is a little while and I will ſhake the Heavens, and the Earth, and the Sea, and the Dry-Land: And I will ſhake all Nations, and the deſire of all Nations ſhall come; and I will fill this Houſe with Glory, ſaith the Lord of Hoſts. The Silver is mine, and the Gold is mine, ſaith the Lord of Hoſts; and the Glory of this latter Houſe ſhall be greater than the former, ſaith the Lord of Hoſt; and in this Place will I give Peace, ſaith the Lord of Hoſts, *Hag.* ii. 6, — 9. When the Head-ſtone was brought forth of that Houſe which *Zerubbabel* builded, there was ſhoutings, crying Grace, Grace. But the Glory of the latter Houſe (ſaith the Prophet) ſhall be greater than the former, for when the Man whoſe Name is *Branch*, hath built the latter Houſe, there will be ſhoutings, and crying Glory, Glory, for I will fill this Houſe with Glory, ſaith the Lord. And if ſuch a Multitude of the heavenly Angels ſang Glory to God

in the highest, at Christ Birth when he came to suffer on Earth. What Glory think you shall be sang in that new Song, when he comes to Reign on the Earth, then shall they sing that Song of *Moses* and the *Lamb*, *Rev.* xv. 3. When the four Beasts and twenty four Elders with Harps and Golden Vials full of Odours shall sing that new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain and hast redeemed us to God by thy Blood, and hast made us unto our God Kings and Priests, and we shall Reign on the Earth. *Rev.* v. 8, 9, 10.

This is that Kingdom, that Christ hath purchased and promised to all his Saints that have believed in him and suffered for him to Reign with him, which he sits expecting to receive when God shall make his Enemies his Footstool. *Psal.* cx. 1, —— 7. This is that Kingdom that Christ taught his Disciples to pray for. *Luke* xi. 1, —— 4. This is that Kingdom which the Saints and Angels in Heaven look long and wait for. *Rev.* vi. 9, 10. This is that Kingdom, that Christ shewed to *Peter*, *James*, and *John* at his Transfiguration on Mount Tabor. *Luke* ix. 26. This is that Kingdom, that the whole Creation groan and wait for, as saith the Apostle. *Rom.* viii. 19, ——— 23. For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God, for the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the Creature itself

itſelf alſo ſhall be delivered from Corruption and Bondage into the glorious Liberty of the Sons of God. For we know that the whole Creation groaneth and traveleth in Pain together until now. And not only they, but our ſelves alſo, which have the firſt Fruits of the Spirit, even we ourſelves groan within ourſelves waiting for the Adoption, *viz* the Redemption o our Bodies, for as the World and all Thing therein was defiled by the Sin of the firſt *Adam*, ſo it ſhall, be reſtored again and renewed by the ſecond *Adam* Chriſt Jeſus; for in the firſt *Adam* was the Life and Perfection of the whole Creation the very Quinteſſence of the four Elements was to be found in him; in him was the Life of Spirits both Vegitable, Animal. and Rational, or elſe they could not have died in him nor a ſuffered Corruption by his fall; but as the whole Creation was corrupted and defiled by his fall. So by the ſecond *Adam* Chriſt Jeſus it is to be renewed and reſtored again at his return, when he comes again to receive his Kingdom. When the times of refreſhing ſhall come from the preſence of the Lord; and he ſhall ſend Jeſus, which before was preached unto you, whom the Heavens muſt receive until the times of Reſtitution of all Things which God hath ſpoken by the Mouths of his Prophets ſince the World began. *Acts* iii. 19, 20, 21 Then ſhall he come again in his Glory of the Father and the holy Angels. *Luke* ix. 26. And then when Chriſt who is our Life ſhall appear then alſo

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ſhall we appear with him in Glory, (ſaith the Apoſtle.) *Col.* iii. 4. And St. *John* likewiſe in his 1ſt Epiſtle iii. Chap. 4 ver. ſaith; Beloved, Now are we the Sons of God, and it doth not yet appear, what we ſhall be, but we know when he ſhall appear, we ſhall be like him for we ſhall ſee him as he is. Then ſaith the Prophet *Daniel*, the Righteous ſhall ſhine forth as the brightneſs of the Firmament. *Dan.* xii. 3. Thus ſhall Man be reſtored again to that Glory and Purity that he loſt by the fall of the firſt *Adam*, when Chriſt appears in his Kingdom.

And not only Man, but the Earth alſo that was corrupted and curſed for *Adams* Sin, and now brings forth Thorns and Thiſtles ſhall then be bleſſed when Chriſt enters on his Kingdom to judge the People Righteouſly, and to govern the Nations of the Earth. *Gen.* iii. 17, 18. Then ſhall the Earth yield her increaſe and God even our God ſhall bleſs us. and the Ends of the world ſhall fear him. *Pſal.* lxvii. 4, 6, 7. Then ſhall the Lord comfort Sion, he will comfort all her waſte Places, he will make her Wilderneſs like Eden, and her Deſert like the Garden of God; Joy and Gladneſs ſhall be found therein, Thankſgiving and the Voice of Melody, ſaith the Prophet, *Iſa.* li. 3.

The Wilderneſs and the Solitary Place ſhall be glad, and the Deſert ſhall rejoyce, and bloſſom as the Roſe, it ſhall bloſſom abundantly and rejoyce with Joy and Singing the Glory of *Lebanon* ſhall be given unto it the excellency

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of *Carmell* and *Sharon*, they ſhall ſee the Glory of the Lord and the excellency of our God. *Iſa.* xxxv. 1, 2.

And as there ſhall be a Reſtoration of the Earth, and Vegitables ſo there ſhall be of Beaſts and Animals, (ſaith the Pſalmiſt) *Pſal.* viii. 6, 7, 8. where the Prophet ſpeaks of Chriſts Kingdom and his Dominion over the Creatures. Thou haſt made him to have Dominion over the Works of thy Hands, thou haſt put all Things under his Feet: All Sheep and Oxen, yea, and the Beaſts of the Field, the Fowls of the Air, and the Fiſhes of the Sea, O Lord, our Lord how excellent is thy Name in all the Earth. The great Apoſtle St. *Paul* in his ſecond Chap. of the Epiſtle to the *Hebrews* where he expounds this place of the *Pſalmiſt* to be ſpoken of Chriſts Kingdom, he ſaith he hath not put in Subjection to Angels the World to come, whereof we ſpeak: But one in a certain place teſtified, ſaying, What is Man that thou art mindful of him, or the Son of Man that thou viſiteſt him, for thou haſt made him a little lower than the Angels, and haſt crowned him with Glory and Honour, and didſt ſet him over the Works of thy Hands, and haſt put all things in Subjection under his Feet, but now we ſee not yet all Things put under him. But we ſee Jeſus who was made a little lower then the Angels for the ſuffering of Death, crowned with Glory and Honour. This is at the time of his Exaltation which the Apoſtle ſpeaks of, in the ii. of *Philipians* 9, 10, 11.

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Wherefore (ſaith he) God hath highly exalted him, and given him a Name which is above every Name; that at the Name of Jeſus every Knee ſhould bow of Things in Heaven and Things in the Earth and under the Earth, and that every Tongue ſhould confeſs to the Glory of God the Father, that Chriſt is Lord over all, which the Angels proclaimed with a loud Voice, ſaying, Worthy is the Lamb that was ſlain to receive Power and Riches, Wiſdom and Strength, Honour and Glory, and Bleſſing. Then every Creature which is in Heaven and on Earth, and under the Earth, and in the Sea and all that are in them I heard, ſaying, Bleſſing, and Honour, and Glory, and Power, be to him that ſitteth on the Throne, and to the Lamb for ever and ever. *Rev* v. 12, 13.

Then ſhall the Creatures enjoy again, that peace and purity by Chriſt, that they had in the Creation and loſt by the fall, and ſhall ceaſe from all Evil and Enmity, that the Sin of Man brought on them. Then the Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Calf and the young Lyon and fatling together, and a little Child ſhall lead them; and the Cow and the Bear ſhall feed their young ones, and lie down together, and the Lyon ſhall eat Straw like the Ox. and Duſt ſhall be the Serpents Food. And the Sucking Child ſhall play on the Hole of Aſps, and the weaned Child ſhall put his Hand on the Cockatric Den: They ſhall not hurt nor deſtroy in all my holy Mountain

tain, for the Earth shall be full of the knowledge of the Lord as the Waters cover the Sea. *Isa.* xi. 6, 7, 8, 9.

Then shall the Eyes of the Blind be opened, and the Deaf unstopped. Then shall the Lame Man leap as the Hart, and the Tongue of the Dumb sing; for in the Wilderness shall Waters break out, and Streams in the Desert. And the parched Ground shall become a Pool, and the thirsty Land springs of Water in the Habitation of Dragons, where each lay shall be Grass, with Reeds and Rushes: And an Highway shall be there, which shall be called the way of Holiness, the unclean shall not pass over it, and the way-faring Men tho' Fools shall not err therein. No Lyon shall be there, nor any ravenous Beast go up thereon, nor be found there but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Sion with Songs and everlasting Joy, on their Heads and Sorrow, and Sighing shall flee away. *Isa.* xxxv. 5,——10. And in that Day there shall be a Root of *Jesse*, which shall stand for an Ensign to the People, to it shall the *Gentiles* seek, and his Rest (or Sabbath) shall be Glorious

The great Year of Jubilee was but a type of this great Sabbathism or Rest, that Christ hath purchased for his People, wherein all things should be again restored, and enjoy that blessed Rest they lost by Adam's fall. And because the Earth, Vegitables, and Animals, were all corrupted as well as Man, they also being restored

ſtored again, muſt alſo enjoy a Reſt as well as Man.

Moreover (ſaith the Lord) *Six Years thou ſhalt ſow thy Land, and gather the fruits thereof, but the ſeventh Year thou ſhalt let it reſt and lie ſtill, that the Poor of thy People may eat. And what they leave, the Beaſt of the Field ſhall eat; in the like manner ſhalt thou do with the Vineyards, and thy Olive-trees. Six Days thou ſhalt do thy Work, and on the ſeventh Day thou ſhalt Reſt, that thy Ox and thy Aſs may Reſt, and the Son of thy Maid, and the Stranger may be refreſhed.* Exod. xxiii. 10, 11, 12, *and compared with* Lev. xxv. *chapter.*

And when the great Sabbathiſm, or Year of Jubilee was come, the Trumpet was to ſound, and Liberty, and Redemption was to be proclaimed to all. Alſo when Chriſt comes to Reign in his Kingdom, the Trumpet ſhall be Blown, and Anti-chriſt deſtroyed, and Satan bound, and alſo the wicked ſhall be bound on Earth likewiſe. Iſa. xxiv. 21, 22. lxvi. 24. Zach. xvi. 12. Rev. xx. 1, — 8. Compare all theſe Scriptures together, then ſhall Chriſt with his Saints and Martyrs enjoy their Jubilee of a thouſand Years Reſt and Glory, and all Things ſhall then be put in Subjection under him, that Chriſt may be all in all. Now we can ſee but in part, as in a Glaſs darkly, and know but in part, and Prophesy but in part, but then, that which is but in part ſhall be done away, and we ſhall ſee plainly, and know as we are known. For Chriſt hath told us in that Day he will ſpeak no more

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in Proverbs but will ſhew us the Father plainly. *John* xvi. 25. There ſhall we ſee the King himſelf in his Glory, and in the Glory of his Father, and in the Glory of the Holy Angels. *Luke* ix. 26. Wherein all the glorious Perfections of Heaven and Earth do meet in him, as was ſhewed before in all thoſe that were the Types of him, in him will be ſeen the Glory, Wiſdom, and Magnificence of *Solomon*, the Beauty of *Abſolon*, the Strength of *Sampſon*, and all the courage and renown of all the Worthies are but faint Reflections, of the Beams of this Son of Righteouſneſs, when he ſhines forth in his Noontide Glory, in his Kingdom, there we ſhall ſee the Glorious Preſence of his Grace, and the Gracious Preſence of his Glory, who is the Salvation of our Souls, and the Soul of our Salvation, and we ſhall ſtill enjoy him, and behold him in his Glory without Intermiſſion or Interruption ſtill to praiſe him, and to follow the Lamb whether ſoever he goeth. But beſides this Beatific Viſion of Chriſt himſelf, we ſhall alſo ſee the Glory of all thoſe believing Saints and ſuffering Martyrs in their white Robes, in their ſeveral Orders with Palms in their Hands ſinging Hallalujahs unto Chriſt their King as triumphant Victors over the Beaſt, and his Image. *Rev.* vii. 9. And if the Apparition of this Glory in ſuch a little time did ſo aſtoniſh *Peter*, *James*, and *John* on Mount Tabor; what ſhall the fullneſs and Continuance of it do to all the Saints in his Kingdom; and if the Face of

Moſes

Moses so shone with that little Conserance he had with God on the Mount, (who saw but his back parts) that the Children of *Israel* could not afterwards behold his Face, but it must be covered with a Vail; what then may be concluded from the perpetual and perfect Vision of beholding him Face to Face: And if that little glimps of Glory that St. *Stephen* saw from Earth of God and Christ in Heaven, that it made his Face to look like the Face of an Angel, although at such a Distance; what can we imagine will be the Glory of the Saints that shall be with him in his Kingdom of Glory. *For in his Presence will be fullness of Joy. and at his right Hand are Pleasures for ever more*; as the Psalmist speaks. *Psal.* xvi. 11.

And now what greater Joy can there be to all the Children of God on this side the Kingdom of eternal Glory, then the enjoying of this glorious Place of State, that all these Saints in the Human Nature shall enjoy with Christ in his Kingdom of Glory. *And if Aaron did so rejoyce when he met with Moses, that when he saw him he was glad in his Heart.* Exod. iv. 14 *And if Abraham so rejoyced to see this Day of Christ, (though so far off) yet he did rejoyce and was glad.* John viii. 56. Then how much more should all the Saints and Servants of God rejoyce and be glad, that this blessed Day of Christs Kingdom is so near. Did the Babe in the dark Womb of *Elizabeth* so rejoyce, that it leaped for Joy at the Salutation of *Mary*, because Christ was so near him: And

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did *Mary's* Soul and Spirit ſo magnify and rejoyce in God her Saviour, becauſe ſhe believed that there ſhould be a Performance of thoſe Things that were told her of the Lord. And ſhall not the Souls and Spirits of all the Faithful rejoyce and magnify the Lord that ſhortly there ſhall be a glorious Performance of all the Propheſies and Promiſes, that the Lord himſelf hath declared by the Mouths of all his Servants, both Prophets and Apoſtles concerning this glorious Kingdom of Chriſt. It was revealed to good old *Simeon* who waited for the Conſolation of *Iſrael*, that he ſhould not ſee Death till he had ſeen the Lord Chriſt, and did not the ſight of the Babe, ſo rejoyce his Heart that made him ſing for joy, that Swan like Song. *Lord now letteſt thou thy Servant depart in Peace according to thy Word; for mine Eyes have ſeen thy Salvation.* Luke ii. 25, ——29. It was revealed to *Peter*, *James*, and *John*, alſo by Chriſt himſelf, that they ſhould not taſte of Death, till they had ſeen this Kingdom of Chriſt, which he afterwards ſhewed them in the Holy Mount. And is it not plainly revealed to us in the Scripture by the Holy Ghoſt that we ſhall not enter into this Kingdom and glorious State with Chriſt until the Reſurrection of the juſt at his return, when he ſhall receive this Kingdom. And ſhall *Simeon* ſo rejoyce to ſee Chriſt born in his ſtate of Humiliation, and then deſire Death, and ſhall *Peter*, *James*, and *John*, at the ſight of his Exaltation and kingly State deſire to con-

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tinue there. And ſhall not all thoſe who profeſs themſelves to be Chriſtians much more deſire not only to ſee it by Faith, but alſo long to be with him in his kingly ſtate of Glory. Shall the Queen of *Sheba* come from the utmoſt Parts of the Earth, to ſee and hear the Wiſdom and Glory of *Solomon*, and thoſe wiſe Sages, who have ſeen his Star come from the Eaſt to *Jeruſalem* to worſhip him that was born King of the *Jews*, and bring Gifts to preſent unto him? And ſhall not we much more who have ſeen and heard of his Fame, Wiſdom, Kingdom, Power, and Glory, revealed unto us in the Scriptures, more brighter than all the Stars in the Firmament? and far clearer and more glorious than the Sun, whoſe Day Star is riſen in our Hearts: Look, and long for that bleſſed and glorious Appearance of Chriſt in his Kingdom of Glory, that our Eyes may behold the King in his Beauty, and that we may worſhip him in the Beauty of Holineſs.

Did all the People in the time of the Law that had ſold their Inheritances, and all Bondmen and Servants ſo rejoyce when the great Year of Jubilee was come? when the Trumpet was blown through the Land, and Liberty proclaimed in the Land, for every Man to be freed and ſet at Liberty to return again to their Poſſeſſions, and unto their Families? *Levit* xxv. 9, 10. And ſhall not all the Saints in the time of the Goſpel much more Long for that great Day of Jubilee, (which that in the time of the Law, was but a tye of) when the Trumpet of

Chriſt

Christ shall sound, and the Saints be set free from Bondage Sin and Corruption, and be restored again by the Redemption of Christs purchase to their first created Primitive Purity they had in the beginning before the fall: for the Heavens shall contain Christ no longer then that time of the Restitution of all Things shall come, which God hath spoken by the Mouths of all his holy Prophets since the World began. *Acts* iii. 21.

Shall the espoused Virgins to Christ look after, and long for that glorious Day of Solemnity, and be glad and rejoyce when the Marriage-Day of the Lamb is come? for Christ is represented in the Scripture for a Bridegroom, and the Church to be his Spouse, to whom he is not actually married till his return, when he comes to receive his Kingdom. *Mat.* xxv. 1. And Christ himself bids St. *John* to write; Blessed are they that are called to the Marriage Supper of the Lamb. *Rev.* xix. 9. Shall the Saints in Heaven cry with a loud Voice, how long O Lord holy and true shall it be, e're thou comest to avenge our Blood. *Rev.* vi. 10. And shall not the Saints on Earth, so much as look, nor once long for, and cry, how long Lord will it be e're thy Kingdom come? Doth not Christ sit on his Fathers throne, expecting to receive this Kingdom. *Heb.* x 12, 13. And hath commanded us to watch that we may be always ready. *Mat.* xxv. 13. And shall not we be found waiting since he sits expecting? for those Servants shall be blessed

that he ſhall find ſo doing. *Mat.* xxiv. 46. Chriſt hath commanded us to pray for his Kingdom to come. *Mat.* vi. 10. That his Will may be done on Earth as is it in Heaven, and dare any be ſo wilfully Ignorant, nay ſo Impudent as to make him an Impoſter and Deceiver, by denying him to have a glorious Kingdom to come down on Earth from Heaven, and to Scoff at it like thoſe Athieſtical Scoffers, that *Peter* ſpeaks of that ſay where is the Promiſe of his coming. 2 *Pet.* iii. 3, 4. Surely the Lord when he comes will cut theſe aſunder and appoint them their Portion with Hypocrites, where ſhall be weeping and gnaſhing of Teeth. *Mat.* xxiv. 51. Surely the Lord may juſtly complain of theſe as of *Iſrael* of old, that the Stork in the Heaven knoweth her appointed time, and the Turtle and the Crane, and the Swallow obſerve the time of their coming. But (ſaith he) my People know not the Judgments of the Lord. *Jer.* viii. 7. Theſe have forſaken the right way like *Balaam* the Son of *Boſor*. 2 *Pet.* ii. 15, 16. And as he was rebuked for his iniquity by the dumb Aſs; ſo theſe are rebuked for their infidelity by all the Creatures in the whole Creatiou. For ſaith the Apoſtle, they expect and wait for the Manifeſtation of the Son of God, that they may be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God.

But to conclude, the laſt Words of a dying Friend, and the laſt Words of a Friend, that ſhould

ſhould come again after Death, to declare any thing to his Friends that ſhould ſhortly come to paſs, are moſt remarkable to be always kept in remembrance by the Living. The laſt Words of a dying Jeſus on the Croſs was it is finiſhed; and after Death when he was riſen again from the Dead, he appeared unto St. *John* in the Iſle of *Patmos* in his Sacredotal Garment, ſaying, I am he that Liveth, and was Dead, and behold I am alive for evermore; Write the things thou ſeeſt, the things that are, and the things that ſhall be hereafter. *Rev.* i. 18, 19. In this book he declared to *John* the whole Miſtery of Chriſt and Anti-chriſt, *viz.* the riſing of the Beaſt, and his Continuance, and his Perſecution of the Church in the Wilderneſs, and of Chriſts coming and deſtroying the Beaſt and his Image, and the binding of Satan, and the twofold Reſurrection and the manner of Chriſts Kingdom, and his Reigning on Earth a thouſand Years before the Conflagration of all things, and the laſt Judgment and Deſtruction of the wicked.

And the new Heavens and Earth, and the new Jeruſalem deſcending down from Heaven and the Glory of the Saints, which inhabit it and after he had declared the whole Miſteries therein contained in the concluſion of all to fully certify the truth of theſe Things unto St. *John*; ſaith, Behold I come quickly, which Word, Behold is a Word of great note like the O yes of a Cryer for People to take ſpecial Notice, what follows, which laſt Words

are theſe, he that teſtifies theſe things, ſaith ſurely I come quickly. *Rev.* xxii. 20. Which Word ſurely the Apoſtle St. *Paul* takes great Notice of concerning the Promiſe God made to *Abraham*, (for ſaith he) when God made the Promiſe to *Abraham* becauſe he could ſwaer by no greater, he ſware by himſelf, ſaying, Surely in bleſſing, I will bleſs thee and multiplying, I will multiply thee; wherefore God more abundantly to ſhew unto the heirs of Promiſe the immutabillity of his Counſel confirmed it with an Oath, that by two immutable things in which it was impoſſible for God to lie that we might have ſtrong Conſolation who have fled for refuge to lay hold on on the hope ſet before us. *Heb.* vi. 13,——18.

Therefore let not the evil and ſlothful Servant think the Lord delays his coming. Nor let any think that the Lord is ſlack concerning his Promiſe of coming neither; let the Athieſtical Scoffers deride and ask where is the Promiſe of his coming, for ſo ſure as he came in the fullneſs of time at his firſt coming to ſuffer, ſo ſure he will come at the End of the Time appointed for his ſecond coming for to reign on the Earth.

For the Viſion (ſaith the Prophet) is writ and made plain upon Tables, that he that doth run may read it, for the Viſion is yet for an appointed time, but at the End, it ſhall ſpeak and not lie though it tarry wait for it, becauſe it will ſurely come, and will not tarry. *Hab.* ii. 2, 3. For he will ſurely come again to judge

judge the Quick and the Dead at his appearing in his Kingdom, as ſaith the Apoſtle to *Timothy*, in his ſecond Epiſtle iv. chap. 1. ver. And thoſe that ſleep in Jeſus will God bring with him; alſo ſaith the Apoſtle to the *Theſſalonians*. 1 *Theſſ*. iv. 14. Then the wicked that live upon the Earth, ſome ſhall be ſlain, and others bound on the Earth, having the ſeven Vials of the warth of God poured out on them during the thouſand Years, that he Reigns with his Saints in his State of Exaltation excerciſing his kingly Office and Power over them upon the Earth where his Enemies are then made his Foot-ſtool.

And thus having now plainly demonſtrated the Kingdom of Chriſt out of the whole Scriptures. 1ſt. By God himſelf. 2*dly*. By the Prophets. 3*dly*. By Angels. 4*thly*. By Chriſt himſelf, when in the Fleſh upon the Earth. 5*thly*. By the Apoſtles. And *Laſtly*, By Chriſt himſelf after his Reſurrection and Aſcenſion into Glory, he revealed it unto his beloved Diſciple St. *John* in the Iſle of *Patmos*.

In *John* viii. 15, 17. There Chriſt tells the Scribes and Phariſees, that they judge after the Fleſh, but ſaith he, if I judge my Judgment is true, for I am not alone, but I and the Father that ſent me. It is alſo written in your Law, that the Teſtimony of two Men is true, I am one that bear witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me. *Mat*. xviii. 16. he ſaith in the Mouth of two or three witneſſes, every Word

is eſtabliſhed: and the Apoſtle ſaith, he that deſpiſed *Moſes's* Law died without Mercy under two or three Witneſſes. *Heb.* x. 28. Therefore how much ſorer Puniſhment ſuppoſe ye, thoſe deſerve that ridicule, and deſpiſe the Teſtimony of ſuch a cloud of Witneſſes concerning the Kingdom of Chriſt, as the Teſtimony of God and his Prophets, and Chriſt and his Apoſtles. Now as *Jannes* and *Jambres* withſtood *Moſes*, ſo do theſe alſo reſiſt this Truth, Men of corrupt Minds, reprobate concerning the Faith. 2 *Tim.* iii. 18. Like *Hymeneus* and *Phyletus*, whoſe Words do Eat as a Canker, who erred concerning the Truth, and overthrowed the Faith of ſome. But nevertheleſs, the Foundation of the Lord ſtandeth ſure, for the Lord knoweth who are his, (ſaith the Apoſtle) 2 *Tim.* ii. 17, 18, 19.

Therefore ſince this Kingdom of Chriſt is ſo plainly manifeſted, let all Perſons take care how they reſiſt this great Truth of the Goſpel of Chriſt Jeſus, by ſpeaking evil of thoſe things, they do not underſtand leſt they Periſh in the gain-ſaying of *Core*. *Jude* 10, 11. Let ſuch beware leſt that come upon them, which is ſpoken by the Prophets; Behold ye deſpiſers wonder and periſh, for I work a work in your Days which you will in no wiſe believe, though a Man declare it unto you. *Acts* xiii. 40, 41. Now after the thouſand Years are finiſhed, when the Saints have enjoyed their Year of Jubilee with Chriſt, *viz.* that great Sabbathiſm or Sabbath of Reſt with his

Saints

Saints on Earth; then Satan ſhall be looſed again for a little Seaſon, and all the wicked that were bound on the four Quarters of the Earth, called *Gog* and *Magog*, he ſhall gather them together to Battle to fight with Chriſt and his Saints, who inhabit the beloved City whoſe number is as the Sand of the Sea, and they went up on the breadth of the Earth, and compaſſed the Camp of the Saints about, and the beloved City, and Fire came down from God out of Heaven and devoured them, and the Devil that deceived them; were caſt into a Lake of Fire and Brimſtone, where the Beaſt and falſe Prophet are, and ſhall be tormented Day and Night for ever and ever. *Rev.* xx. 7, 8, 9, 10.

This is at that time, when the ſeventh Angel poured out the ſeventh and laſt Vial into the Air, and there came a great Voice out of the Temple in Heaven, from the Throne, ſaying, is is done. And there were Voices, and Thunderings, and Lightnings, and there was a a great Earthquake, ſuch as was not ſince Men were upon the Earth, ſo mighty an Earthquake and ſo great, and the great City was divided into three Parts, and the Cities of the Nations fell, and great Babylon came in remembrance before God to give unto her a Cup of the Wine, of the fierceneſs of his Wrath. And every Iſland fled away, and the Mountains were not found. And there fell upon Men a great Hail out of Heaven, every Stone about the weight of a Talent, and the Men blaſphemed

God

God becauſe of the Plague of Hail, for the Plague thereof was exceeding great. *Rev.* xvi. 16,———21.

Then comes the great white Throre (and the ſecond Reſurrection) and him that ſat on it, from whoſe Face the Earth and Heaven fled away, and their Place was found no more, and all the Dead both ſmall and great ſtood before God, and the Books were opened, and another Book has opened, which is the book of Life, and the Dead were judged out of thoſe things which were written in the Books according to their Works. And the Sea gave up the Dead that were in it, and Death and Hell delivered up the Dead that were in them, and they were judged every Man according to their Works. And Death and Hell were caſt into the Lake of Fire, this is the ſecond Death; and whoſoever was not found written in the book of Life was caſt into the Lake of Fire. *Rev.* xx. 11,——15. This ſecond Death at the ſecond Reſurrection of all the wicked at the end of the thouſand Years, is called by St. *John*, a Reſurrection of Damnation. *John* v. 29. Then ſhall the wicked be turned into Hell, and all the Nations that forget God. *Pſal.* ix. 17. And ſhall go away into everlaſting Puniſhment, but the Righteous into Life eternal. *Mat.* xxv. 46.

And as the Joy of the Saints ſhall be unſpeakable ſo the Puniſhment of the wicked will be intollerable, when God ſhall Pronounce that woful Sentance againſt them; depart from me

me ye curſed into everlaſting firſt prepared for the Devil and his Angels. *Mat.* xxv. 41. and to be in outer Darkneſs where ſhall be weeping and gnaſhing of Teeth to all Eternity, which Word Eternal is enough to aſtoniſh all that hear it, for no Arithmetician can number it, nor Geometrician can meaſure it to tell the wicked the end of Eternal Puniſhment.

When this great Day of the Lord is come, the Heavens ſhall paſs away with a great noiſe, and the Element ſhall melt with fervent Heat, the Earth alſo, and the Works therein ſhall be burnt up. 2 *Pet.* iii. 10. And after the Conflagration of all things there will be a new Heaven, and a new Earth, for the firſt Heaven and Earth were paſſed away, but no more Sea, and than the new *Jeruſalem* comes down from God out of Heaven, as a Bride adorned for her Husband, and the Tabernacle of God ſhall be with Men, and God himſelf ſhall be with them, and be their God, and all Tears ſhall be wiped from their Eyes, for there ſhall be no more Death, neither Sorrow nor Crying, nor any more Pain, for all theſe things are paſſed away. And he that ſat up the Throne ſaid, behold I make all things new. *Rev.* xxi. 2,——5. Then ſhall Chriſt deliver up his Kingdom to God the Father, that he may be all in All. For then cometh the End, (ſaith the Apoſtle) when he ſhall have delivered up the Kingdom to God even the Father, when he ſhall have put down, all Rule and all

Authority

Authority and Power. For he muſt Reign till he hath put all Enemies under his Feet, and the laſt Enemy to be deſtroyed is Death. And when all things ſhall be ſubdued unto him; then ſhall the Son alſo be ſubject unto him, that put all things under him, that God may be all in All. 1 *Cor.* xv. 24,——28.

Then ſhall we enter into, and inherit the Kingdom of eternal Glory, the anſwer of Chriſts Prayer, *John* xvii. 20,——23. That they may be one, as we are one, I in them, and thou in me, that they alſo may be one in us. And the Glory which thou gaveſt me, I have given them, that they may be one as we are in one, I in them, and thou in me, that they may be perfect in one, than ſhall the Saints inherit all things, and have an Inheritance incorruptable, and undefiled, and that fadeth not away reſerved in Heaven for them. 1 *Pet.* i. 4. When this holy City the new *Jeruſalem* deſcends down from God out of Heaven as a Bride adorned for her Husband, and the Tabernacle of God ſhall be with Men, and God himſelf be with them, and be their God, and all Tears ſhall be wiped from their Eyes, for there ſhall be no more Death, neither ſorrow nor crying, and the City had no need of the Sun, neither of the Moon to ſhine in it, for the Glory of God did lighten it, and the Lamb is the light thereof. *Rev.* xxi. 23. And there ſhall be no more curſe, but the Throne of God, and the Lamb ſhall be in it, and his Servants ſhall ſerve him, and they ſhall ſee his Face, and his

his Name ſhall be in their Foreheads, and there ſhall be no Night there, and they need no Candle nor Light of the Sun, for the Lord God giveth them Light, and they ſhall Reign for ever and ever. There ſhall be a freedom from all evil and a bleſſed and full Perfection of all Good, which are the true Pleaſures of Paradice, for this is the Paradice of Pleaſure, having the Glory of God and her Light was like a *Jaſper-Stone* moſt precious, clear as Cryſtel. *Rev.* xxi. 11. (which is not darkned by the Clouds, nor leſſened by the ſhining of the Sun, neither hurtful to the Eyes, but the more they look on it, the more it delighteth them). The Wall is great and high, having twelve Gates, and at the Gates twelve Angels, and alſo the Names of the twelve Tribes of the Children of *Iſrael*; and the Walls of the City had likewiſe twelve Foundations and in them the Names of the twelve Apoſtle of the Lamb. And the City within the Walls was four Square, and the length is as large as the breadth; and he meaſured the City with a Reed twelve thouſand Furlongs, *viz.* one thouſand five hundred Engliſh Miles, and the height, and the breadth, and the length are equal. The Wall is of *Jaſper* one hundred forty four Cubits, and the City was of pure Gold, like unto clear Glaſs, and the Foundation of the Wall was garniſhed with all manner of precious Stones; the firſt, was *Jaſper*; the ſecond, *Sapphire*; the third, *Chalcedony*; the forth, an *Emerald*; the fifth, *Sardonyx*; the ſixth, *Sardius*; the ſeventh,

venth, *Chryſolite*; the eighth, *Beryl*; the ninth a *Topaz*; the tenth, a *Chryſopraſus*; the eleventh, a *Jacinct*; the twelve, an *Amethyſt*. And the twelve Gates were twelve Peals, every ſeveral Gate was a ſeveral Pearl, and the Street of the City was pure Gold, as it were tranſparant Glaſs, its Temple God and the Lamb its Light the Glory of God, and the Lamb its Waters a pure River of Life its fruits the fruits of the Tree of Life, being twelve manners of Fruits, and yielded her Fruit every Month, and the Leaves of the Tree, was for healing of the Nations. *Rev.* xxi. xxii. Chap.

This is the City of the great King, the Court of Heaven for the Throne of God and the Lamb, are in it, its inhabitants are the Nations of them that are ſaved their Attendance Angels, what more can it be called but a Kingdom of Kings. Its ſituation is moſt pleaſant and glorious, free from evil, and full of all good, a ſuitable place for glorified Bodies and proportionable Objects for glorified Eyes. The ſights there, will pleaſe thy Eyes, the ſounds thy Ears, and the joys thy Heart, for there thy Eyes ſhall be ſatisfied with the ſight of ſeeing, and thy Ears with the ſounds of hearing, and thy Heart will be raviſhed with the joys of feeling, what Tongues can expreſs the everlaſting Pleaſure that are at Gods Right Hand for ever more, where the Saints poſſeſs continual Joy, and endleſs Comfort, and eternal Riches, Crowns of Glory, Scepters of Glory, exceeding and eternal weights of Glory in this Kingdom of

eternal

eternal Glory, wherein all the Perfections of Heaven do meet, there are all the bleſſee Patriarchs, Prophets, Saints, and Angels with all the Celeſtial Choir, ſinging eternal Hallelujahs of Praiſe unto God and Chriſt for ever more. There will be no corrupt Nature, nor Nature of Corruption no evil Company nor Company of evil no Serpent to Deceive nor Devil to Torment. There ſhall be no Murthering *Cains*, nor prophane *Eſaus*, nor perſecuting *Iſhmaels*, nor Tyrannical oppreſſing *Pharoahs*, no railing *Rabſhakes*, nor curſing *Shimies*, no proud *Hamons*, nor wicked *Jezabels*, nor Idolaters *Jeroboams*, no treacherous *Judas*'s, nor wicked *Pilates*, either to betray or condemn Chriſt or his Saints any more for ever. For the Bondwoman with her Sons ſhall be caſt out, for they ſhall not be heirs with the Free-woman and her Children. *Gal.* iv. 30. For all Dogs and Sorcerers, Whoremongers, and Murtherers, Idolaters, and Lyars, ſhall be ſhut out. *Rev.* xxii. 15. Theſe wicked Children (called the Children of the Kingdom) ſhall be caſt into outer Darkneſs, where ſhall be weeping and gnaſhing of Teeth. *Mat.* viii. 12. And the curſing and curſed Swearers, ſhall be ſent away with a Curſe into a curſed Place, into everlaſting Fire, prepared for the Devil and his Angels. *Mat.* xxv. 41. And then he that is unjuſt, ſhall be unjuſt ſtill, and he that is filthy, ſhall be filthy ſtill, and he that is righteous, ſhall be righteous ſtill, and he that is holy, ſhall be holy ſtill. *Rev.* xxii. 3. For then the great

Gulph

Gulph will be fixed ſo, that there cannot be any Change between them, either of Place or State any more for ever. *Luke* xvi. 26.

And now having made plainly manifeſt the Kingdom of Chriſt, *viz.* his perſonal Reign on Earth, declared by the Teſtimony of God himſelf, and all his holy Prophets, (which holy Men of God ſaith the Apoſtle ſpake as they were moved by the Holy Ghoſt.) 2 *Pet.* i 21. And alſo by Chriſt Jeſus and his holy Apoſtles, which ſearched what manner of time the Spirit of Chriſt which was in them, did ſignify when it teſtified before hand the ſufferings of Chriſt, and the Glory that ſhould follow. Unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the Things that are now reported unto you, by them that have preached the Goſpel unto you, which the Holy Ghoſt, ſent down from Heaven, which Things the Angels deſire to look into. Wherefore (ſaith the Apoſtle) gird up the Loins of your Mind, be ſober and hope to the End for the Grace, that is to be brought unto you at the Revelation of Jeſus Chriſt. 1 *Pet.* i. 10,——13. Which truth ſo evidently manifeſted by all theſe ſeveral Teſtimonies, both in the old and new Teſtament, that one would believe, that none under the Goſpel could be ſo Ignorant as not to own them, and much leſs to deny them and ridicule thoſe that believe them

But to make it more clear and conſpicuous to all, I ſhall in the next Place, firſt ſhew the

the Disparity or Difference between the Kingdom of the first *Adam*, and the Kingdom of the second *Adam* Christ Jesus. And Secondly between the Kingdom of Christ, and the Kingdom of eternal Glory. And Thirdly, I shall shew the signs and forerunners approaching the Kingdom of Christ: And Fourthly and Lastly, I shall answer some Objections, and so conclude this Discourse with some Application.

First, The Disparity between the Kingdom of the first and the second *Adam* Christ Jesus is this. The first *Adam* was made our head by Creation, and had the Kingdom given him by God; for after God had created the World, and all Things therein, and richly furnished it with variety of all sorts of Vegitables and Animals; he then creates *Adam* and gives him the Kingdom, Dominion and Lordship over all the Work he had made, and placed him in the Garden of *Eden*, to dress and keep it; and gave him liberty to Eat of the Fruit of every Tree in the Garden, but of the Tree of Knowledge of Good and Evil, he must not Eat, for God said unto him, in the Day thou eatest thereof, thou shalt surely die. But the Serpent through his subtilty deceived *Eve*, and *Adam* was deceived by harkning to his Wife, by eating that Fruit of the Tree which she gave him, and so transgressed the command of God, and so brought both Sin and Death on all his Posterity, and also on Earth, and all created Creatures, the Earth was cursed, and

the Creatures made ſubject unto Vanity, by Adam's Sin and for his Sake. *Gen.* iii. 17.

Thus when all *Adams* Poſterity lay defiled by *Adams* Sin, and polluted in their Blood, and no Eye pitying them, having loſt his Kingdom and whole Poſterity, being plunged in Sin and Miſery, was made Satans Bond-ſlave, until God out of his meer Love, rich Mercy, and free Grace did elect his only beloved Son Chriſt Jeſus to be our Head, or ſecond *Adam*, to Redeem out of that loſt Eſtate, ſo many as he ſhould chuſe and give unto him to Redeem by making a Covenant of Redemption with him for all his Elect, *viz.* That if he would make his Soul an offering for their Sin, that he ſhould ſee the travel of his Soul and be ſatisfied, and alſo ſee his Seed, and prolong his Days and the Pleaſure of the Lord ſhould proſper in his Hand. *Iſa.* liii. 10, 11. Which Covenant in the fulneſs of Time, he came to fulfill, as 'tis written in *Heb.* x. 9. Lo ſaid he I come to do thy will O God. For the Son of Man came not to be miniſtred unto, but to Miniſter, *Mar.* x. 45 and to give his Life a Ranſom, (not for all ſaith he) but for many who through the Eternal Spirit offered himſelf without ſpot to God, to purge our Conſciences from dead Works, (ſaith the Apoſtle) *Heb.* ix. 14. In whom we have Redemption through his Blood and forgiveneſs of Sins according to the Riches of his Grace. *Ephe.* i. 7. And the Apoſtle St. *Peter* ſaith we were not redeemed with Corruptable Things as Gold

and

and Silver, but with the precious Blood of Christ, as a Lamb without Blemish or Spot. 1 *Pet.* i. 18, 19.

From which Scriptures 'tis plainly demonstrated, that the first *Adam* was made our Head by Creation; but the second *Adam* Christ Jesus was made our Head by Purchase and Redemption. The first *Adam* had his Kingdom by Gift, but our second *Adam* obtained it by Purchase, and we shall enjoy it with him by Grace. The first *Adam* did by Sin defile and corrupt his Kingdom; but the second *Adam* Christ Jesus sanctified and cleansed it by his Blood.

2*dly*. If the first *Adam* had stood, all his Sons had shared with him in that blessed estate of the Creation, and should not have lost that Image of God, in which they were created; for they being his mystical Body, their Life was in him as now the elect are in Christ. For saith Christ, because I live ye shall live also. *John* xiv. 19. And because the first *Adam* fell and died, we being in him, died also. But now all shall not have a share in that blessed state of Redemption, by Christ Jesus the second *Adam*, but only the Elect who were chosen by the Father, and redeemed by the Son, and sanctified by the Holy Ghost. For saith the Apostle to the Church of *Thessalonica*, that were in God the Father and the Lord Jesus Christ; We are bound to give Thanks always to God for you Brethren beloved of the Lord, because God from the beginning hath chosen you to Salva-

tion, through Sanctification of the Spirit, and belief of the Truth.

3*dly*. The whole Earth was corrupted by *Adam*'s Sin, but none but the Land of *Canaan* will be renewed and cleanſed which was given to Chriſt for his Inheritance. For the Miry Places and the Mariſhes thereof, ſhall be healed, they ſhall be given to Salt. *Ezek*. xlvii. 11. Thoſe are the four Quarters of the Earth, where the wicked, called *Gog* and *Magog*, lye bound upon, during the thouſand Years of Chriſts Reign on Earth. The Prophet *Joel* ſpeaking of that time, ſaith the Lord will remove from them the Northern Army, and drive him into a Land Barren and Deſolate, with his Face towards the Eaſt Sea, and his Hinder Parts towards the utmoſt Sea, and his ſtink and ill ſavour, ſhall come up becauſe he hath done great Things, *Joel* ii. 20. read the whole Chapter of of the xxxiv. of *Iſaiah*, and the 24. verſe of the lxvi. Chapter and compare all together.

The Second Diſparity.

1ſt. The Kingdom of Eternal Glory, *viz*. That Glory Chriſt ſpeaks of in *John* xvii. 5. which he had with the Father before the World was, hath neither Beginning nor End, becauſe there can neither be Beginning nor End in Eternity. But the Kingdom of Chriſt hath both a Beginning and alſo an End, becauſe it is but to continue a thouſand Years, and then to be delivered up to God the Father. For ſaith the Apoſtle,

Apoſtle, he muſt Reign till he hath put all Enemies under his Feet. 1 *Cor.* xv. 25. And in the 24th verſe, he ſaith, Then cometh the End when he ſhall have delivered up the Kingdom to God the Father, when he ſhall have put down all Rule, Authority and Power.

2dly. The Kingdom of eternal Glory could never be deſiled or loſt, becauſe there ſhall in no wiſe, ſaith Chriſt to St. *John*, enter into it, any thing that defileth. *Rev.* xxi. 27.

But Adam both defiled and loſt his Kingdom, which the ſecond Adam Chriſt Jeſus did both redeem and purchaſe, and therefore it is called the Redemption of the purchaſed Poſſeſſion. *Ephe.* i. 14.

3dly, and Laſtly. The Kingdom of Chriſt will be a glorious Kingdom on Earth, where his Saints ſhall Reign with him a thouſand Years, and all Things will be ſubjected and put under him, that the Human Nature of Chriſt may be exalted that Chriſt may be all in all.

But the Kingdom of eternal Glory is a glorious Kingdom in Heaven, which the Saints ſhall not inherit till the Kingdom of Chriſt be delivered up to God the Father; then alſo ſhall the Son himſelf be ſubject unto him, that put all Things under him, that God may be all in all. 1 *Cor.* xv. 28. And thus you may ſee as the human Nature of Chriſt was exalted on Earth, ſo the Divine Nature of God ſhall be exalted in Heaven, after the Son hath delivered up his Kingdom to the Father.

Now having ſhewed the difference between the Kingdom of the firſt, and the Kingdom of the ſecond *Adam*, and alſo the difference between the Kingdom of Chriſt, and the Kingdom of eternal Glory, which is fully ſufficient to confute all thoſe that darken and obſcure the Kingdom of Chriſt, with the Kingdom of eternal Glory, which the Scriptures do plainly demonſtrate, for Chriſt's Kingdom with his Saints is to be on Earth, and the Kingdom of eternal Glory, is with God in Heaven, which the Scriptures plainly make to appear to be two diſtinct Kingdoms.

And now in the third place, I will endeavour to ſhew the Signs and Forerunners approaching the Kingdom of Chriſt.

(1.) There ſhall be, ſaith the Apoſtle, abundance of Iniquity but little Love, for becauſe Iniquity doth abound the Love of many ſhall wax Cold. *Mat.* xxiv. 12. I remember it was the Obſervation of an Ancient Father, that the old World was deſtroyed by Water for the heat of Luſt, and this World will be deſtroyed by Fire for the coldneſs of Love.

(2.) It will be a Time of great Pride, thus ſaith the Prophet *Iſaiah* ii. 12. For the Day of the Lord of Hoſts ſhall be upon every one that is Proud and Loſty, and upon every one that is lifted up, he ſhall be brought low. And thus ſaith the Wiſeman, *Prov.* xvi. 18. Pride goeth before Deſtruction, and a haughty Spirit before a fall.

For

For ſaith the Prophet, Behold the Day cometh, that ſhall burn as Oven, and all the Proud and all that do wickedly, ſhall be as Stuble, and the Day cometh, that ſhall burn them up, ſaith the Lord of Hoſts, and it ſhall leave them neither Root nor Branch. *Mal.* iv. 1. For the Lord of Hoſts hath purpoſed to ſtain the Pride of all Glory, and to bring into Contempt all the honourable of the Earth. *Iſa.* xxiii. 9. And this ſhall they have for their Pride, becauſe they have reproached and magnified themſelves againſt the People of the Lord. *Zep.* ii. 10. And the Lord, ſaith the Prophet, will puniſh the World for their Evil, and the wicked for their Iniquity, and will cauſe the Arrogancy of the Proud to Ceaſe, and will lay low the haughtineſs of the Terrible. *Iſa.* xiii. 11.

(3.) As that time will be a great time of Pride; ſo it will be alſo a great Time of Oppreſſion, Deceit, and Flattery, thus ſaith *David*, in *Pſal.* xii. 1,——5. Help Lord ſaith he, for the godly Man ceaſeth, and the faithful fail from among the Children of Men. They ſpeak Vanity, every Man to his Neighbour, with flattering Lips and a double Heart do they ſpeak. The Lord ſhall cut off all flattering Lips, and the Tongue that ſpeaketh proud Things; who have ſaid with our Tongues, we will prevail, our Lips are our own, who is Lord over us; for the Oppreſſion of the Poor, and for the Sighing of the Needy, now will I ariſe ſaith the Lord, and ſet him at Liberty from him that puffeth at him.

(4.) It will be a Time of great Vexation, and Labour, and Trouble, for no Profit. Behold, ſaith the Prophet, is it not of the Lord of Hoſts, that the People Labour in the very Fire, and ſhall weary themſelves for very Vanity, and if any inquire when this Time ſhall be, the next Verſe reſolves them, it will be a little before the glorious Time of Chriſts Kingdom. For the Earth, ſaith the Prophet, ſhall be filled with the Knowledge of the Glory of the Lord, as the Waters cover the Sea. *Hab.* ii. 13, 14. And *Iſaiah* Propheſieth alſo, at that Time, the People ſhall conceive Chaff, and bring forth Stuble. *Iſa.* xxxiii. 11. And the Prophet *Jeremiah* calls it the Day of *Jacobs* Trouble, that, that Day is ſo great that none is like unto it.

(5.) It will be a Time of Atheiſm and Scoffing, as ſaith St. *Peter*, knowing this firſt, (ſaith he) that there ſhall come in the laſt Days, Scoffers walking after their own Luſt, and ſaying, where is the promiſe of his coming, for ſince the Fathers fell aſleep all Things continue as they were from the beginning of the Creation. 2 *Pet.* iii. 3, 4. Therefore, ſaith St. *Paul*, The Day of the Lord ſhall come on them as a Thief in the Night, for when they ſhall ſay, Peace and Safty, then ſudden Deſtruction cometh upon them, as travel upon a Woman with Child, and they ſhall not eſcape. 1 *Theſ* v. 2, 3.

(6.) This know alſo (ſaith the Apoſtle) that in the laſt Days perilous Times ſhall come

for

for Men, ſhall be Lovers of themſelves, Coveteous Boaſters, Proud Blaſphemers, Diſobedient to Parents, Unthankful, Unholy without natural Affections, Truce Breakers, falſe Accuſers, incontinent fierce Deſpiſers of thoſe that are Good, Traytors, heady high minded Lovers of Pleaſure more then God, having a form of Godlineſs, but denying the Power thereof, from ſuch turn away. 2 *Tim.* iii. 1,——5.

(7.) It will be a time of great War, Men ſhall beat their Plow-ſhares into Swords, and their Pruning Hooks into Speares. Let the Weak ſay they are ſtrong. Proclaim ye this among the Gentiles, wake up the mighty Men to prepare for War, let the Men of War draw near, let them come up, Aſſemble yourſelves and come all ye Heathens, gather yourſelves together round about thither, cauſe thy mighty Men to come down O Lord. Let the Heathen be awakened and come up to the Valley of *Jehoſhaphat*, for there will I ſit to Judge the Heathen round about. Put ye in the Sickle for the Harveſt is Ripe, come get you down for the Preſs is full, the Fats overflow for their Wickedneſs is great, Multitudes, Multitudes in the Valley of *Jehoſhaphat*, deciſion for the Day of the Lord is near in the Valley of deciſion. *Joel* ii. 9,——15. At this time he calls the *Jews* out of their Captivity for in the firſt Verſe of that Chapter, he ſaith, Behold in thoſe Days, and in that Time when I ſhall bring again the Captivity of *Judah* and *Jeruſalem*, I will alſo gather all Nations and will bring them

them down to the Valley of *Jehoshaphat*, and plead with them there. *Joel* iii.

The Prophet *Ezekiel* also foretells the same War and Destruction of People under the Name of *Gog* and *Magog*, which shall be gathered to fight on the Mountains of *Israel*, which is not far from the Valley of *Jehoshaphat*, which will be a little before the calling of the *Jews*, and shews what a great Destruction and Slaughter of the wicked, the Lord will make at that Time, when he hath gathered them together when they shall come from the North parts, riding on Horses a great Company and a mighty Army to cover the Land in the latter Days, these are they which the Prophets of old did Prophesy of many Years, that I would bring thee against them and it shall come to pass, saith the Lord at that Time, my Fury shall come in my Face for in my Jealousy and Fire of my Wrath have I spoken, surely in that Day there shall be a great shaking in the Land of *Israel*, so that the Fishes of the Sea, and the Fowls of Heaven, and the Beasts of the Field, and all Things that creep upon the Earth, and all Men upon the Face of the Earth shall shake at my Presence. And I will call for a Sword against him throughout all my Mountains, saith the Lord, and every Mans Sword shall be against his Brother. And I will plead against him with Pestilence, and with Blood, and I will Rain upon him and his Bands, and upon the many People that are with him an overflowing Rain,

and

and great Hailſtones, Fire and Brimſtone and he ſhall fall on the Mountains of *Iſrael* in the open Field, for I have ſpoken it, ſaith the Lord God. And I will ſend Fire on *Magog*, and among them that dwell careleſley, in the Iſle and the Slaughter will be ſo great that they will be ſeven Months in burying the ſlain. And the Lord calls for the feathered Fowl and the Beaſts of the Field to come together to his Sacrifice on the Mountains of *Iſrael*, to eat the Fleſh and Drink the Blood of mighty Princes of the Earth; of Rams, Lambs, and of Goats and Bullocks all of them fatlings of *Baſhan:* And ye ſhall eat till ye be full and Drink Blood till ye be Drunken of my Sacrifice which I have ſacrificed for you. Thus ſhall ye be filled at my Table with Horſes and Chariots, with mighty Men and with all Men of War; ſaith the Lord. And I will ſet my Glory among the Heathen and they ſhall ſee my Judgment that I have executed, and my hand that I have laid, upon them; then after the Lord hath executed his fierce wrath on his Enemies, then he comes to call the ſcattered *Jews* out of their Captivity. Therefore, now ſaith the Lord God, I will bring again the Captivity of *Jacob*, and have Mercy on the whole Houſe of *Iſrael*, and I will be Jealous for my holy Name: Then ſhall they know that I am the Lord, when I have brought them out of their Captivity, and have gathered them into their own Land, and have left none of them any more there, neither will

I hide

I hide my Face from them any more, for I have poured out my Spirit upon the House of *Israel*; saith the Lord. *Ezek.* xxxviii, xxxix. Chapters, do make this great Destruction of Men of War to be gathered together on the Mountains of *Israel*, to be before Christ comes to call the *Jews*, and to take to himself his great Power, and to Reign on the Earth with his Saints and Martyrs a thousand Years; and this is one of the great Signs and Forerunners of Christ's coming to receive his Kingdom, for he was to sit with his Father on his Throne, till the time came for his Enemies to be made his Footstool, which terrible Day of the Lord, all the Prophets have declared, will surely be fulfilled at the time appointed.

(8.) It will be a time of great infidelity and unbelief by Christ's own Testimony, in St. *Lukes* Gospel, where he saith, That God will avenge his own Elect, that cry Day and Night unto him, though he bear long with them. I tell you (saith Christ) that he will avenge them speedily, neverthe less, when the Son of Man cometh, shall he find Faith on the Earth? *Luke* xviii. 7, 8. There will be so very few Righteous to be found at that Time, the Prophet *Isaiah* doth compare them unto the shaking of an Olive Tree, or the gleaning of Grapes when the Vintage is ended. *Isaiah* xxiv. 13.

(9.) It will be a time of Apostacy and Slumber. not only of the Wicked, but also of the Godly and Righteous, as Christ declared by the Parable of the Virgins, that while the Bride-

Bridegroom tarried the Wife as well as the Foolish Virgins slumbered and slept until they both were awakened by the Midnight Cry; *Behold the Bridegroom cometh, go ye out to meet him. Mat.* xxv. *6.*

(10.) And lastly, As it will be a Time of Infidelity and Apostacy, so it will be also a Time of carnal Security, for saith Christ, as it was in the Days of *Noah*, so shall it be also in the Days of the Son of Man. They Eat, they Drank, they married Wives, and were given in Marriage until the Day that *Noah* entered into the Ark, and the Flood came and destroyed them all. Likewise also, as it was in the Days of *Lot*, they did Eat, they Drank, they Bought, they Sold, they Planted, they Builded. But the same Day that *Lot* went out of *Sodom*, it rained Fire and Brimstone from Heaven and destroyed them all. Even so (saith Christ) shall it be when the Son of Man is revealed. *Luke* xvii. 26,———30.

And now I am come to the fourth and last Point, to answer some Objections, and so to conclude this Discourse with some Aplication.

First, Some may object and say, that the coming of Christ cannot be so near, as I have supposed it to be by those Signs that I have brought from the Scriptures. Because, say they, the *Jews* must first be called, and the fullness of the Gentiles also must first come in: And 'tis also foretold in the Scriptures, that there must first be Signs in the Heavens, in the Sun, Moon and Stars, for the Sun shall be turned into

Darkness,

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Darkness,

Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord doth come.

To which I anſwer, That it is true, the *Jews* muſt firſt be called; and the fullneſs of the Gentles alſo, muſt firſt come in, and that there ſhall be alſo Signs in the Heavens, of the Sun, Moon, and Stars, which muſt be fulfilled. But it may more properly be ſaid, that theſe Signs ſhall be fulfilled at his coming, then before his coming. For when theſe Signs appear and come to paſs, they ſhall have no more Time to be ſaved then the old World had, when it began to Rain before it was Drowned; nor no more Time to get Oyl in their Lamps, then the fooliſh Virgins had after the Midnight cry; *Behold the Bridegroom cometh.* Nor, then Priſoners will have at an Aſſize, between the Judges coming in, and his giving Sentance. For when the Judge comes to the Aſſize, there is notice given to the People of that Town or City before or at his Entrance, by the Sound of a Trumpet, which alarm gives ſummons to the Priſoners to prepare themſelves to come to Judgment; and after the Judge is come, there muſt be ſome time for preparing the Seats and bringing the Priſoners to the Bar to be tryed by Witneſſes, before the Sentance is paſſed upon them, and after the Sentance of Condemnation is paſſed on them, there is ſome Time between the Sentance and Execution. Thus it will be at the coming of Chriſt, theſe Signs in the Heavens and his coming, the which is evidently

dently manifested, if you compare these following Scriptures together, *Mat.* xxiv, xxv. *Luke* xxi. *Rev.* vi. and the vii. of *Daniel* wth the ii. and iii. of *Joel*, which declare. that so soon as the Sun and Moon are darkened, then appears the Sign of the Son of Man coming, and then his Trumpeters the Angels with a great and loud sound of a Trumpet summon the World to Judgment. And at this Appearance there is a great Cry at Midnight; *Behold the Bridegroom cometh:* Then follows the distress of Nations with Perplexity, the Sea, and the Waves Roaring and Mens Hearts failing them for fear, and for looking after those Things that are coming, Kings of the Earth and great Men, Chief Captains and Mighty Men, Bondmen and Freemen are crying to the Rocks and Mountains to fall on them and hide them from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb; which is the Time that *Daniel* saw the Throne set up, or prepared, as the first and second Translators have rendred it. which seems to be the fulfilling of Christ's Promise unto his Disciples, that at his coming to his Kingdom when he sat on his Throne, that they should also have Thrones likewise to sit on with him.

And Jesus said to his Disciples, Verily I say unto you, that ye that have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones Judging the twelve Tribes of *Israel*. *Luke* xix. 28. So that 'tis manifest,

nifeſt, that when Chriſt the Judge cometh there are Thrones a preparing, and the fooliſh Virgins running too get Oyl, but to late, for they are ſhut out.

And alſo the calling of the *Jews*, and the fullneſs of the Gentiles coming in, will be at the ſame Time, when theſe Signs in the Heavens do appear, for all the elect *Jews* that did believe in Chriſt and his Kingdom to come, which they ſaw a far off by Faith ſhall be raiſed and called together at the coming of Chriſt when he appears in his Kingdom. For the Lord, by the Prophet *Ezekiel* in the xxiii. chap. and the 12, 13. ver. twice doubled and repeated, there did promiſe to raiſe the *Jews* out of their Graves, and bring them again into the Land of *Iſrael*. Therefore prophefy and ſay unto them; Thus ſaith the Lord, Behold O my People, I will open your Graves, and cauſe you to come up out of your Graves, and bring you into the Land of *Iſrael*. And ye ſhall know that I am the Lord; when I have opened your Graves, O my People, and brought you up out of your Graves; and I will put my Spirit in you, and ye ſhall Live, and I will place you in your own Land, then ſhall ye know that I the Lord have ſpoken it, and performed it, ſaith the Lord; and he alſo promiſed to raiſe up *David*, alſo to be King over them; for when that great Day of the Lord cometh that the Lord hath ſo often declared by the Mouths of all his Servants the Prophets: It ſhall come to paſs in that Day, ſaith the

Lord,

Lord of Hosts that I will break his Yoke from of thy Neck, and I will burst thy Bands, and Strangers shall no more serve themselves of him; but they shall serve the Lord, and *David* their King whom I will raise up unto them. *Jer.* xxx. 7, 8, 9. And the Lord will make them one Nation in the Land upon the Mountains of *Israel*, and one King shall be King to them all, and they shall be no more two Nations, neither shall be divided into two Kingdoms any more at all; neither shall they defile themselves any more with Idols, but he will save them, and cleanse them, and they shall be his People, and he will be their God; and *David* my Servant shall be King over them, and they shall have one Shepherd and shall walk in my Judgments and observe my Statutes and do them. *Ezek.* xxxvii. 24 which agrees with Christ's own Words that he spake himself in *John* x. 16. I am the good Shepherd (saith he) and know my Sheep and am known of mine. As the Father knoweth me even so know I the Father, and I lay down my Life for my Sheep: And other Sheep, have I which are not of this fold, them also I must bring, and they shall hear my Voice, and there shall be one fold and one Shepherd. This is that Kingdom that the Jews did expect Christ to have at his first coming, when they would have forced him to be a King and did spread their Garments in the way, and they that went before, and they that followed after cried, saying, *Hosanna blessed is he that cometh in the name of the Lord. Blessed be the Kingdom of our Father David that comthe in the name of the Lord, Hosanna in the highest.*

This is that Kingdom that is yet to come, when these Signs in Heaven do appear for these Prophesies, nor the Words of Christ have never yet been fulfilled, that they shall be no more two Nations; neither two Kingdoms but *Juda* and *Israel*, shall be again united into one Kingdom, as the two Sticks were united and made one Stick in the Hand of the Prophet which was the Sign given to them by the command of the Lord to confirm unto them their calling again and their Union, which Truth is so plain and clearly manifested that none can deny, but such who would make the Lord to be an Impostor or Deceiver, to make them promises, and give them Signs of Things that shall never come to pass, nor be fulfilled.

Secondly. Others object and say, they cannot receive, neither believe that Christ will have such a Kingdom on Earth, because the greatest Schollars do know nothing of it, but do oppose it and condemn it for a heresy.

To these I answer, That the Scripture must be the only Rule to judge of these Things and not Fathers nor Counsels, nor Traditions of the Learned, but to the Law, and to the Testimony (saith the Prophet) and if they speak not according to this Word, it is because there is no Light in them; for the Law of the Lord is perfect (saith *David*) and the Testimony of the Lord is sure, making wise the simple. *Psal.* xix. 7. And Christ has said, that in the Mouth of two or three Witnesses, every Word is established,

ſtabliſhed, and then ſurely this great Truth muſt be eſtabliſhed ſince it is ſpoken by ſo many and ſo great Witneſſes, as by the Mouth of God himſelf and by the Mouths of all his Servants, both the Prophets and Apoſtles, and alſo by Angels, and Chriſt himſelf. And if any deſire a farther Teſtimony, as *Dives* did for one to be ſent to them from the Dead, it is not denied them for they have Chriſts own Teſtimony, for this Truth to confirm it after his Reſurrection from the Dead; but I find the ſaying of Chriſt to be verified on theſe Perſons that if they will not believe *Moſes* nor the Prophets, neither will they be perſuaded tho' one roſe from the Dead. *Luke* xvi. 23. For the laſt and greateſt Teſtimony concerning this Kingdom of Chriſt, was made more clearly manifeſted by Chriſt himſelf after his Reſurrection to St. *John* in the Iſle of *Patmos*. From him which is, and was, and is to come, and from the ſeven Spirits which are before his Throne, ond from Jeſus Chriſt, the firſt begotten from the Dead, and Prince of the Kings of the Earth. *Rev.* i. 4, 5. Who was dead and is now alive, and lives for ever more. *Rev.* i. 18. 'Tis he that teſtifies theſe Things in the xx. Chap. of the *Rev.* of St. *John*, that he ſhall Reign with his Saints a thouſand Years. And in the xxii. and 6. verſe: he ſaith theſe are the true and faithful ſayings of God. And in the 19 Verſe, he ſaith if any Man take away from the Words of this Book, God ſhall take away his part out of the Book of Life, and

out of the holy City, and if there be many that will not believe this great Truth, that the Lord hath ſo clearly manifeſted in the whole Scripture, concerning the Kingdom and Reign of Chriſt on Earth, ſhall their unbelief make the promiſe of God of none Effect; God forbid! (ſaith the Apoſtle) yea, let God be true, and every Man a Liar. *Rom.* iii. 3, 4. 'Tis no wonder to me to hear ſo many Object againſt this great Truth of Chriſt, concerning his Kingdam becauſe there be ſo few that believe it. For this Objection of theirs makes this Truth to appear unto me the greater, becauſe there are but few that ſhall be ſaved (ſaith Chriſt) for his Flock is but a little Flock. *Luke* xii. 32. and his Labourers are but few. *Mat.* ix. 37. And is choſen are but few. *Mat.* xx. 16. And becauſe the Gate is ſtrait and the Way narrow, few there be that find it *Mat.* vii. 13, 14. But wide his the Gate and broad is the Way that leadeth to Deſtruction, and many there be which go in thereat. There are alſo many others that Object againſt the Kingdom of Chriſt becauſe the moſt learned Men and greateſt Scholars do not believe it, hut do ridicule and oppoſe it, and alſo deride thoſe that do believe it, calling them Viſionaries and Ehntuſiaſts.

To theſe I anſwer, that from the beginning it was not ſo, for this Doctrine is fully proved to be of Divine Authority from the Teſtimony of God and all his holy Prophets, and alſo by Angels and Chriſt and his Apoſtles which is ſufficient proof againſt all Gainſayers and Anti-

chriſtian

an deriders, who despise this glorious Kingdom of Christ. And all Writers do affirm, that it was the belief of all the Christian Churches in the next Age after the Apostles; as *Turtullian*, *Irenæus* and *Justin Martyr*, and Mr. *Tallents* in his Tables of Chronology doth affirm, that *Papias* and the rest of the Fathers generally till the fourth Age, were *Chiliasts* then so called, or *Millenaries* although *Dionysius Alexandrius* when made a Bishop about two Hundred and forty Eight Years after Christ opposes *Origen* his Master, and the *Millenaries* although we then find that they were accounted Hereticks that believed it not, and such as denied the Resurrection of Christ, and to maintain their heresy at the last, they did deny the Book of the Revelation, also to be of Divine Authority.

Again, I answer these that the greatest Scholars and chiefest Rulers rejected and derided Christ and his Doctrine when in the flesh upon Earth. And the Pharisees also that were Coveteous heard all these Things derided him (saith the Apostle) *Luke* xvi. 14. And none but a few poor despised People followed him, and embraced his Doctrine that were ignorant and unlearned, which those learned *Rabins* called accursed, for this enquiry was made by them concerning Christ, (saith the Apostle) have any of the Rulers or Pharisees believed on him; but this People who know not the Law, are cursed. *John* vii. 48, 49. Wherefore saith the great Apostle St. *Paul*, Where is the Wise? where is the Scribe? where is the Dis-

puters of this World? Hath not God made foolish the Wisdom of this World. And God hath chosen the foolish Things of the World to confound the Things which are mighty, and the base Things of this World, which are despised, hath God chosen. 1 *Cor*: i. 20, 27, 28. Brethren (saith the Apostle) ye know our calling, how that not many noble are called. And he that is Mighty hath done these great Things and holy is his Name, he hath shewed Strength with his Arm, he hath scattered the proud in the Imagination of their Hearts. He hath put down the Mighty from their Seats, and exalted them of low Degree. *Luke* i. 49,——52. Therefore when the Babes and Children in the Temple worshipped him, crying *Hosannah to the Son of David unto him*, when the Chief Priests and Scribes that saw his Miracles derided him, (for saith the Apostle) when the Chief Priests and Scribes saw the wonderful Things he did, and the Children in the Temple, saying, *Hosannah to the Son of David*, they were sore displeased. *Mat.* xxi. 25.

And if any do wonder why Christ will manifest himself to these and not unto those great Men of the World, he gives them the Reason in *Mat.* xi. 25, 26. where he saith, I thank thee O Father Lord of Heaven and Earth because thou hast hid these Things from the Wise and Prudent and hast revealed them to Babes, even so Father, for so it seemed good in thy Sight.

And

And now if from what hath been already witnessed by the Testimonies of the Lord, and all the Prophets and Apostles, concerning Christs kingly and personal Reign on Earth, yet there will be still some that will remain not only willingly, but wilfully ignorant, sporting themselves (as the Apostle saith) with their own deceivings; I shall not think it worth my Labour any farther, to trouble my self to write many more Lines to convince them, but shall leave them to enjoy all the Pleasure they can take, and the Satisfaction they can find in being deceived; which it will assuredly end in at the last and be but small Comfort to all those that deny the Kingdom of Christ, at his Appearance; and if there be many that will not believe this great Truth that the Lord hath so fully manifested concerning the Kingdom, and Reign of Christ on Earth; Shall their Unbelief make the promise of God of none Effect? God forbid! (saith the Apostle) yea, let God be True, and every Man a Liar. *Rom.* iii. 3, 4. It is no wonder to me to hear so many Persons pervert this great Truth, contained in the Scriptures, since, they make not the Bible to be their Rule, nor the Standard of their Faith, but confide in heterodox Authors.

And now to conclude this Discourse, I would desire the Reader to make the same Applications of these Signs and Forerunners of Christs Kingdom to himself, as Christ made to his Disciples. *Luke* x. 2. The Harvest is truly great (saith Christ) but the Labourers few, say ye

not (ſaith he) there are four Months, and then cometh Harveſt; Behold, I ſay unto you, Lift up your Eyes and look on the Fields, for they are white already to Harveſt. *John* iv. 35. Likewiſe alſo (ſaith he) Now learn a Parable of the Fig-tree, when his Branch is yet tender and puteth forth Leaves, ye know that Summer is nigh, ſo likewiſe ye when ye ſhall ſee all theſe Things come to paſs, know that it is near even at the Door. *Mat.* xxiv. 33, 34. And alſo in St. *Luke* xxi. 28. he ſaith when theſe Things come to paſs, then look up and lift up your Heads for your Redemption draweth nigh. Watch therefore (ſaith Chriſt) for ye know not what Hour your Lord doth come. Therefore be ye alſo ready for in ſuch an hour as you think not the Son of Man cometh. Therefore ſince theſe Things muſt be fulfilled and ſhortly come to paſs, what manner of Perſons ought we to be in all holy Converſation and Godlineſs; ſtill longing after and looking for that bleſſed Hope and glorious Appearance of the great God, and our Saviour Chriſt Jeſus. And to wait for his Son from Heaven whom he raiſed from the Dead; even Jeſus which delivered us from the Wrath to come. 1 *Theſ.* i. 10. Wherefore, let us Comfort one another with theſe Words (ſaith the Apoſtle) 1 *Theſ.* iv. 18. And not caſt away your confidence, which hath great recompence of Reward, for we have need of Patience, that after we have done the Will of God, we might receive the Promiſe, for yet a little while, and he that ſhall come and will

not

not tarry. *Heb.* x 35,——37. Ye therefore beloved (ſaith the Apoſtle) ſeeing ye know theſe Things before, beware leſt ye alſo be led away with the Error of the wicked, and fall from your own Stedfaſtneſs. 2 *Pet.* iii. 17. Therefore (ſaith the Apoſtle) let us hold faſt our Profeſſion that we henceforth be no more Children toſſed too and fro, and carried about with every Wind of Doctrine by the ſlight of Men and cunning Craftineſs, whereby they lie in wait to deceive. But ſpeaking the Truth in Love may grow up into him in all Things which is the Head, even Chriſt. *Ephe.* iv. 14, 15. Still praying for Chriſts coming, the Trumpets ſounding, Babylons falling, the Jews calling, Satans binding, and Chriſts reigning, that the Kingdoms of this World may become the Kingdoms of our Lord, and his Chriſt. *Rev.* xi. 15. Then it will be ſaid again by the People. Bleſſed be the Kingdom of our Father *David* that cometh in Name of the Lord, *Hoſanna* in the higheſt. *Mar.* xi. 10. For Chriſt told them that they ſhould ſee him no more till ye ſhall ſay; *bleſſed is he that cometh in the name of the Lord*, Mat. xxiii. 39. Then ſhall we join with that heavenly Hoſts to ſing with them that new Song, ſaying, Thou art worthy to take the Book and to open the Seals thereof, for thou waſt ſlain, and haſt redeemed us by thy Blood to God out of every kindred and Tongue, and People, and Nation. And haſt made us unto our God, Kings and Prieſts and we ſhall Reign on the' Earth. And I heard and beheld the

Voice

Voice of many Angels round about the Throne, and the Beasts and the Elders, and the number of them was ten thousand Times, Ten thousand, and thousands of thousands; saying with a loud Voice, worthy is the Lamb that was slain, to receive Power and Riches, and Wisdom, and Strengh, and Honour, and Glory, and Blessing. And every Creature which is in Heaven and on the Earth, and such as are in the Sea, and all that are in them heard I, saying Blessing, and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb for ever and ever. *Rev.* v. 9,—13. And now unto him that is of Power to establish us according to his Gospel, and the preaching of Jesus Christ according to the Revelation of the Mystery, which was kept secret since the World began; But now is made manifest by the Scriptures of the Prophets according to the Command of the everlasting God, made known to all Nations for the Obedience of Faith. *Rom.* xvi. 25. To the end he may establish our Hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ, with all his Saints, 1 *Thes.* iii. 13.

Now unto him that is able to keep us from falling and to present us faultless before the Presence of his Glory with exceeding Joy. Now unto the only Wise Eternal and true God, and our only Savionr Christ Jesus, and the blessed Spirit of Love and Grace, be Majesty and Dominion, the Kingdom Power and Glory both now and for ever more. *Amen.*

Proud

PRoud Babel *saith I sit,*
A Queen and ever shall,
But what saith Holy writ?
This is proud Babels *fall,*

The Earths Foundations move.
Then saith the Eternal Spirit,
The Lord comes from above.
All Nations to inherit.

Saints first begin the Cup,
Who seek their Homes abroad,
Their Synagogues burnt up,
They're waiting for their Lord

The whole Creation Groans,
And utters fervent Cryes,
Saints making Piteous Moans.
Lift up their begging Eyes.

The Saints inHeaven cry how long,
Lord will it be before
Thou comest to avenge our Blood,
Upon that Scarlet Whore,

Behold saith Christ I quickly come,
That Voice our Souls adore
I come saith Christ, I surely come,
Thy Servants need no more.

Lord as before thou once didst come
To bear most bitter Pain,

O now

O now make haste again and come,
O Come, and come to Reign.

Then shall our Lips and Tongues be tuned
Our Hearts shall sound like Strings,
To Praise our Lord the Lord of Lords.
Our King, the King of Kings.

All Glory to our glorious King
Who comes to Reign on Earth,
Let us his Praise and Glory Sing
As Angels did at's Birth.

All Glory to our Glorious King,
Who sits upon the Throne,
And Persons three eternally.
Co-equal and all One.

To our Redeemer Christ,
Wisdom and Power belongs.
Immortal Crowns of Majesty,
And everlasting Songs,

Come let us then with Angels join,
To Sing his Praise again
High'st Glory be to'th Glorious three.
Amen, Amen, Amen.

POST

POSTCRIPT.

IT is a moſt certain and an infallable Truth, that there is no medium between Chriſt and Anti-chriſt, for they that are for Chriſt are not againſt him, yet there may be Extreams on both Sides, which are exceeding Dangerous, for as it is good to come out of *Babylon*, ſo it ſeems danger to travel beyond *Jeruſalem*; for the Man that went from *Jeraſalem* to *Jericho*, fell among Thieves. And ſo ſure as Chriſt was crucified by the *Jews* at *Jeruſalem* between two Thieves, ſo ſure is Chriſts Kingdom at this Day crucified by the *Gentiles* between two Extreams the one on the Right Hand, and the other on the Left, one by the Learned and the other by the Unlearned; the learned they make Chriſts Kingdom to be all Spiritually fulfilled daily by Chriſt in Heaven, and ſo have diveſted his Humanity of that Glory, that God hath promiſed to Honour the human Nature with all on Earth. *Pſalm* cxxxii. 11. compared with *Acts* ii. 30. And the unlearned on the other ſide, they have made Chriſts Kingdom to be ſo Mean, Carnal, Baſe, and Beggarly, forgeting, that when he comes to take his Kingdom, that he comes in that Glory, that he appeared in on *Monnt Tabor* to *Peter*, *James*, and *John*; as St. *Peter* ſays, They were Eye witneſſes of this his Com-

ing

ing and Majesty, the 2 *Pet.* i. 16. compared with *Mat.* xvi. 28. and the xvii. 1,——5. Then he shall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengance on them, that know not God, nor obey not the Gospel. 2 *Thes.* i. 7, 8.

This Kingdom and kingly Office of Christ was delivered unto the *Jews* by the Prophets in the Time of the Law, but very darkly by Tipes and Figures which were but shadows of Things to come; as the Apostle saith. *Heb.* x. i. So that at present they were vailed, so that the Children of *Israel* could not steadfastly behold them, or look to the end of the Law. 2 *Cor.* iii. 13. And also when Christ was come in the Flesh he himself uttered the Mysteries of the Gospel in Parables, and without a Parable spake he nothing, that it might be fulfilled that was spoken by the Prophet saying, I will open my Mouth in Parables, I will utter Things that have been kept secret from the Foundation of the World. *Psal.* lxxxviii. 2, 3. compared with *Mat.* xiii. 34, 35. Now the Kingdom of Christ being delivered by the Prophets and also by Christ himself in so Dark and Mysterious a Manner, it was like unto the Vision, that the Prophet *Isaiah* makes mention of, *Isa.* xxix. 11, 12. As the Words of a Book that is sealed, which Men deliver to one that is learned, saying, Read this I pray thee; and he saith, I cannot, it is sealed. And the Book is delivered to him, that is unlearned, saying, read this I pray thee, and he saith, I am not Learned,

from

from which you may obſerve that neither the learned nor unlearned can underſtand the Myſteries of the Goſpel, wherein is contained the Myſterious Kingdom of Chriſt, but to whom it is given; till the Lord by his Spirit is pleaſed to reveal it unto them: therefore after Chriſt was aſcended into Heaven, and ſat down on the Throne of his Father on the Right Hand of the Majeſty on high. *Heb.* i. 3. St. *John* declares that he ſaw a Book in his Right Hand, written within, and on the backſide ſealed with ſeven Seals; And there was an Angel cried with a loud Voice ſaying, who is worthy to open the Book, and to looſe the Seals thereof. And no Man in Heaven nor on Earth was able to open the Book nor to look thereon. Then I wept much becauſe there was no Man found worthy to open the Book and read it, neither to look thereon. And one of the Elders ſaid unto me, Weep not, Behold the Lyon of the Tribe of *Juda*, the Root of *David* hath prevailed to open the Book and to looſe the Seals thereof, then I beheld one in the midſt of the Throne, and of the four Beaſts, and in the midſt of the Elders ſtood a Lamb as though it had been ſlain, which had ſeven Horns, and ſeven Eyes, which are the ſeven Spirits of God ſent into the World. And he came and took the Book out of the Right Hand of him that ſat upon the Throne, and when he had taken the Book, the four Beaſts and twenty four Elders fell down before the Lamb, having every one Harps and golden Vials

full

full of Odours, which are the Prayers of the Saints. And they sang a new Song saying, Thou art worthy to take the Book and to open the Seals thereof because thou wast slain, and hast redeemed us to God by thy Blood out of every Kindred and Tongue, and People, and Nation, and hast made us unto our God Kings and Priests, and we shall Reign on the Earth. Then I beheld and heard a Voice of many Angels round about the Throne, and the Beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud Voice, worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing; and every Creature in Heaven and Earth, and under the Earth, and such as are in the Sea heard I, saying, Blessing, Honour, Glory, and Power, be to him that sits upon the Throne, and unto the Lamb for ever and ever. *Rev.* v.

Although this Kingdom of Christ was delivered before so obscurely in Types and Figures to the *Jews* by the Prophets in the Old Testament, and in Parables by Christ in the New Testament, yet after his Ascension he prevailed to take the Book that was in his Fathers Hand, in which those sealed Mysteries were written and revealed them unto St. *John*, and commands him to write them in a Book, and send them unto the seven Churches in *Asia*, that they also might understand those Mysteries that before laid hid and sealed which he had now made plain and unfolded by revealing them

unto

unto St. *John*, *viz.* All thoſe Myſteries of the two Kingdoms of Chriſt and Anti-chriſt, contained in the Books of the Prophets, which remained to be fulfilled after his Aſcenſion into Heaven, with the manner of his coming to take his Kingdom, and to deſtroy Anti-chriſt and his Kingdom when he comes to Reign on Earth a thouſand Years with his Saints; and alſo the binding of Satan and the Deſtruction of the wicked, and the binding of them on Earth who are called *Gog* and *Magog*, and the pouring out the Vials of his Wrath upon them, and alſo the firſt Reſurrection of the Saints and Martyrs. And the ſecond Reſurrection and Judgment of the wicked and the Conflagration of all Things, and the Conſummation of this World, and the new Heavens and Earth were all Myſteriouſly delivered in the Prophets in the Old Teſtament, by which it plainly appears, that the Revelations are a full and plain Expoſition of what was foretold by the Prophets, which will be plainly demonſtrated by comparing together thoſe Myſteries delivered by the Prophets and the Revelation, which Chriſt gave unto St. *John*.

The Throne of God and his Glory that was ſhewed unto St. *John* in the iv. Chapter of the *Revelations*; was ſhewed before to the Prophet *Iſaiah* in his vi. Chapter, where he declares that he ſaw the Lord ſitting upon his Throne, and his Train filled the Temple. And alſo this Throne was ſhewed to the Prophet *Ezekiel* in the x. Chapter 1. ver. And the four Beaſts

that were ſhewed to St. *John* in the 7. ver. of the iv. Chap. the Prophet *Ezekiel* ſaw in his firſt Chapter and the 5*th* and 6*th* Vers. which he calls living Creatures. The coming of Chriſt to take his Kingdom which was revealed to St. *John* in the vi. Cap. of *Revelations*; Where the Sun was black like Sackcloth, and the Moon like Blood, and the Stars falling to the Earth, as a Fig-tree caſteth her untimely Fruit, and the Heavens departed like a Scrole rolled together, and the Mountains and Iſlands moved out of their Places, and the Kings of the Earth, and Great Men, Chief Captains and Mighty Men, Bond-men, and Free-men, hid themſelves in Dens and Rocks, and called unto the Mountains to fall on them, and hide them from him that ſiteth on the Throne and the Wrath of the Lamb. All theſe Things were foretold by the Prophets. In *Iſaiah* ii. 29. xiii. 10. xxxiv. 3. and *Joel* ii. 31. Read all theſe whole Chapters, and the three Chapters of *Joel*, and compare them with the vi. Chap. of the *Revelations*. All theſe Things will be fulfilled at the firſt Judgment and firſt Reſurrection of the Saints, when Chriſt appears in his Kingdom, which firſt Reſurrection is declared in *Rev.* xx. And was foretold by the Prophet *Iſaiah* in the xx. 19. Thy dead Men (ſaith the Prophet) ſhall live together, with my dead Body ſhall they riſe, awake and Sing ye that dwell in the Duſt of the Earth, for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out her Dead; and was alſo foretold

by

the Prophet *Ezekiel* in Chap. xxxvii. by the dry Bones brought to Life, which became an exceeding great Army. All Men are not raised at this Time, but many that sleep in the Dust of the Earth shall awake saith the Prophet *Daniel* in the xii. Chap. 2. ver. After this first Resurrection of the Saints, follows the Destruction of the wicked upon the Earth, and also their binding and pouring out of the seven Vials of the wrath of God upon them, during the time of Christs reigning, declared by St. *John* in *Rev.* viii, ix. and repeated over again in the xvi. Chap. This was foretold by the Prophet *David* in *Psal.* cxlix. 7, 8. where he saith, The Kings shall be bound with Chains, and their Nobles, with Fetters of Iron to execute Vengance on the Heathens and Punishments on the People. And also the Prophet *Isaiah* foretels the same. And it shall come to pass in that Day (saith the Prophet) that the Lord shall punish the Hosts of high ones that are on high and the Kings of the Earth upon the Earth, and they shall be gathered together as Prisoners in a Pit, and shall be shut up in Prison, and after many Days shall be visited, then the Moon shall be confounded, and the Sun ashamed; when the Lord of Hosts shall reign in *Mount-Sion* and in *Jerusalem* before his Ancients gloriously. *Isaiah* xxiv. 21,—23. Read the whole Chapter, and the Prophet saith also that at that time the burning of the People will be as the burning of Lime. *Isa.* xxxiii. 12. And as the Thorns cut up shall they be

Burnt in the Fire. Read Chap. xxxiii, xxxiv. And they ſhall go forth ſaith the Prophet and look upon the Carcaſes of the Men, that have tranſgreſſed againſt me for their Worm ſhall not Die, neither ſhall their Fire be quenched, and they ſhall be an abhoring to all Fleſh. *Iſa.* lxvi. 24. compared with *Zach.* xiv. 12. That War in Heaven declared in *Rev.* xii. 7,—10. between *Michael* and the Dragon; was foretold by the Prophet *Daniel* in the xii. 1. And alſo the riſing of the Beaſts, in *Rev.* xiii 1, 2. was foretold in *Dan.* vii. 3,——— 8. And alſo the manner of Chriſts coming to Reign, revealed to St. *John* in *Rev.* xix. where he deſtroyes the Whore and all the wicked, and takes his Kingdom from the Roman Beaſt, and his Image called the Falſe Prophet was foretold in *Dan.* vii. 9,———28. at which time his Veſture is dipt or ſtained in the Blood of the wicked when he treadeth the Wine-preſs and Fierceneſs of the Wrath of Almighty God, was foretold by the Prophet *Iſaiah*, in the lxiii. 1,——6. At which time the Slaughter of the wicked will be ſo great that the Fowls of Heaven are called to this Supper of the great God to Eat the Fleſh of Kings and Captains, and of mighty Men, and of all Men both Bond and Free, both Small and Great, which Time was foretold by the Prophet *Ezek.* in xxxix. 17,—19. compared with *Rev.* xix. 17.

The *Jews* were deceived and miſſed of the *Meſiah* only by expecting theſe Prophecies of Chriſt to be fulfilled at his firſt coming in his Kingly

Kingly manner to deſtroy the wicked with this great Slaughter and Deſtruction, which was foretold by the Prophets. And indeed it is no wonder that they ſhould be miſtaken ſince ſo many of our Divines have taken and interpreted that Scripture, in *Iſa.* lxiii. which ſaith he will tread down the wicked in his Anger and trample them in his Fury, and their Blood ſhall be ſprinkled upon his Garments, and his Raiments ſtained with their Blood, for this time to be fulfilled at his Crucifixion and firſt coming: which is ſo great an Obſurdity and Contradiction to believe that one would think Perſons of Learning could not be Guilty of. For that time of his Crucifixion was not the Day of his Anger and Fury, nor Vengance, to tread down the wicked and to trample upon them in his Fury in a triumphant Manner. But was the Day of his Humiliation and Suffering Paſſively like a Lamb brought to the Slaughter, foretold by the Prophet in *Iſaiah* liii. 7. And he did not ſtain his Garments then with their Blood but it appears to be more likely, that their Garments were ſtained with his Blood, which at that Time they ſo barbarouſly ſhed; which falſe Interpretation of this and the other Scriptures by theſe blind Prieſts is the great Cauſe why this perſonal Reign and Kingdom of Chriſt at this Day is believed by ſo few. But theſe Scriptures which thus do declare the manner of this great Slaughter of the wicked, where the Fowls are invited to the Supper of the great God, will be fulfilled at the Mar-

riage Supper of the Lamb. *Rev.* xix. 7. At which Time the Saints ſhall rejoice and give Honour to him when he comes with his Veſture, and on his Thigh a Name written KINGS OF KINGS, AND LORD OF LORDS. *Rev.* xix. 16. Then he will deſtroy the wicked and take to himſelf his great Power and Reign, then all the Servants of the Lord ſhall praiſe him both ſmall and great: And the Voice of great Multitudes as the Voice of many Waters, and as of mighty Thunderings, ſaying, Alleluja, the Lord God Omnipotent reigneth. *Rev.* xix. 5, 6. Likewiſe this great Slaughter and Deſtruction of the Wicked, was foretold by the Prophet *David*, when Chriſt comes to take his Kingdom, and his Enemies made his Footſtool. The Lord (ſaith *David*) ſhall ſtrike thro' Kings in that Day of his Wrath; he ſhall judge among the Heathens, he ſhall fill the Places with Dead Bodies, he ſhall wound the Heads over many Countries, *Pſal.* cx. which made the Prophet *Habbackkuk* alſo to Tremble at that great Day of the Lords Fury. *Hab.* iii. 16. read the whole Chapter.

And laſtly, after the laſt Judgment and Reſurrection, and final Diſſolution of this World and all things therein, the new Heavens and new Earth which St. *John* declareth he ſaw after the firſt were paſſed away was foretold by the Prophet *Iſaiah*, in the lxvi. Chapter and 22. verſe. For as the new Heaven and the new Earth, that I will make, ſaith the Lord, ſhall remain before me, ſo ſhall

your

your Seed and your Name remain, which St. *Peter* ſaith, They looked for, according to his Promiſe. 2 *Pet.* iii. 13.

Theſe and many more Scriptures out of all the Prophets might be brought farther to Demonſtrate this great Truth, but theſe are ſufficient to prove, that theſe Myſteries that lay hid and ſealed in the Books of the Prophets which do remain to be fulfilled concerning the Kingdom of Chriſt and Anti-chriſt are now unſealed, opened and revealed, and made plain by this Revelation of Jeſus Chriſt which he gave to St. *John*, and after he had written it, to ſend it unto the Churches, that they alſo might know thoſe Things which muſt ſhortly come to paſs, which had ſo long time lay hid in the Books of the Prophets, but now are made ſo plain by this Revelation of Chriſt, that he that runs may not only Read them but alſo to Underſtand them, for there now remains nothing ſealed in the Book of the Revelations but what was uttered by the ſeven Thunders which St. *John* was about to write, but was commanded not to write, but to ſeal up thoſe Things which the ſeven Thunders uttered. *Rev.* x. 4.

And therefore 'tis a matter of Aſtoniſhment and Wonder to me that ſo many Perſons of Learning and Senſe ſhould be ſo blindly led by Tradition without any farther Conſideration, as to take the Book of the Revelations to be Myſteri s ſealed, when a Revelation cannot be underſtood or taken properly for any thing elſe but a Myſtery unfolded and plain-

ly revealed; on purpose for Persons to understand them. And in the last Chapter and the 10. verse, after the Book was written, the Angel commands St. *John*, not to Seal the sayings of the Prophesy of this Book, for the time was at hand: And a Revelation is so plain a thing to be understood, that every School-boy can tell the Difference between a Revelation and a Mystery without looking in their Dictionary, that a Mystery is a dark and hidden Secret, and that a Revelation is a Secret discovered and revealed; which that Scripture in the ii. Chap. of *Daniel* plainly makes it appear by *Nebuchadnezzars* Dream, in the 1. ver. which departed from him and he required of the Magicians and Astrologers to shew him the Dream that he might know it, but they could not make that Secret known unto him. But this Secret was made known unto *Daniel* in the 19. ver. And he revealed it unto the King, in ver. 28, 29, 30. And tells the King that this Secret was not revealed to him for any Wisdom that was in him more then others. And in 47. ver. The King acknowledged unto *Daniel*, that his God, was a God of Gods, and a Lord of Kings, and a revealer of Secrets, seeing that *Daniel* could reveal this Secret unto him. And *Moses* that Man of God, being commanded by the Lord to make a Covenant with the Children of *Israel* after he had declared the Covenant unto them, he tells them that Secret things belong unto the Lord, but those Things that were revealed belonged unto them and their

Children

Children, that they might do all the Words of his Law. *Deut.* xxix. 29. In which Scriptures you have both of *Daniel*, and alſo of *Moſes*, that Man of God, his Judgment on a Revelation how you may underſtand it. After the Lord had made his Mind known to *Moſes* for him to reveal it unto the Children of *Iſrael*, he doth not tell them that revealed Things by the Lord are Secret Myſteries, that they could not underſtand, and that they muſt not meddle with thoſe Things as our Prieſt tells us, concerning the Revelations that Chriſt gave to St. *John* to make known to the Churches; but tells them that they do belong unto them and their Children, whereby they may know the Words of the Lord and his Law and do them; from which Scriptures 'tis plainly made to appear, that a Revelation is no Myſtery nor Secret, and therefore needs no interpretation but the Words of a Revelation are to be underſtood juſt as they were ſpoken, and no other Conſtruction is to be put upon them by any Perſon whatſoever. And therefore they that will not believe that Book of Revelations which Chriſt gave to St. *John* in that plain Senſe, which they were delivered in, but will turn thoſe Revelations into Metaphors or Secret Myſteries, do Cauſe the People to err by putting Darkneſs for Light. As the Prophet ſpeaketh, *Iſaiah* v. 20. And put a Stumbling Block before the People of the Lord, as *Baalam* taught *Balack* to do before the Children of *Iſrael*, ſaith Chriſt, in *Rev.* ii 14. to the Church of *Pergamos*. Theſe are ſuch

Shepherds

Shepherds that the Prophet ſpeaks of, that tread down the good Paſtures, and do foul the pure Waters of the Sanctuary with their Feet, and Cauſe the People to Drink them. *Ezek.* xxxiv. 18, 19. For can there be any Thing made more plain then by Revelation; for *Moſes* tells the Children of *Iſrael* that revealed Things belong unto them and their Children, that they might do all the Words of his Law or Commandments. And if a Revelation be a ſecret Myſtery, then how can they know thoſe Words of the Lord to do them. I would beg a Queſtion of any Perſon whatſoever to reſolve me; how Chriſt can make known unto his Church and People his Mind and Will concerning what muſt come to paſs in fulfilling of his kingly Office in any plainer way than by Revelation.

And this Revelation God gave unto Chriſt to ſhew unto his Servants thoſe Things that muſt ſhortly come to paſs, and ſent it by his Angel unto his Servant *John*. *Rev.* i. 1. and in the 11. Commands him to write it in a Book, and ſend it unto the ſeven Churches in *Aſia*, to make known unto them the manner of his coming to fulfill his kingly Office. By which Revelation he aſſures his Church and People, that he will ſhortly come to deſtroy Antichriſt, the Beaſt, and falſe Prophet, and take to himſelf the great Power and Reign, when he appears in his Kingdom to judge both the quick and the dead. 2 *Tim.* iv. 1. Which will be at the firſt Reſurrection of thoſe Saints and Martyrs that

that were beheaded, and ſuffered for the witneſs of Jeſus, and for the Word of God, which had not worſhiped the Beaſt nor his Image, nor received his mark upon their Foreheads, or in their Hands, theſe lived and reigned with Chriſt a thouſand Years. But the reſt of the Dead lived not again till the thouſand Years were finiſhed, this ſaith Chriſt, is the firſt Reſurrection: And bleſſed and holy is he that hath Part in this firſt Reſurrection, on ſuch the ſecond Death hath no Power, but they ſhall be Prieſts of God and Chriſt, and ſhall Reign with him a thouſand Years. *Rev.* xx. 4, 5, 6. And when the thouſand Years are expired, Satan ſhall be looſed out of his Priſon to deceive the Nations, to gather them together to Battle, and ſhall compaſs the Camp of the Saints about the beloved City, but Fire ſhall come down from God out of Heaven and devour them. And then follows the ſecond Reſurrection and laſt general Judgment of all, both good and bad, to be judged according to their Works, and whoſoever was not found written in the Book of Life, was caſt into the Lake of Fire, and then theſe Heavens and Earth fled away, and new Heavens and a new Earth were created, and a new Jeruſalem comes down from God out of Heaven.

And this is the Revelation that Chriſt Jeſus gave to St. *John*, to certify his Church and People what muſt ſhortly be brought to paſs, when he comes to receive his Kingdom, which you may read more fully in *Rev.* xx, xxi. And the Angel ſaid unto *John*, th ſe ſayings are Faith-

ful

ſul and True, and the Lord God of the Holy Prophets ſent his Angel to ſhew his Servants the Things that muſt ſhortly be done. *Revelat.* xxii. 6.

Now there are two ſorts of Men, that two ways have endeavoured to pervert theſe true ſayings of Chriſt, which he hath revealed, concerning his Kingdom, and perſonal Reigning with his Saints on Earth.

The firſt ſort to maintain their Hereſy denied the Book of Revelations to be the Word of God, and theſe for the firſt four hundred Years, were accounted by the Church for Hereticks, as ſaith *Euſebius.*

The ſecond ſort of Men in theſe our Days, are the Prieſts which have perverted this Kingdom of Chriſt, by telling the People, that the Book of Revelations are ſecret Myſteries and Metaphors. But if a Perſon ſhould reveal to theſe Prieſts, where there is good Wine and ſtrong Drink, they would not underſtand his Revelation Metaphorically; but would it for a plain Truth, and believe it with any farther Explanation, and be in haſte to go unto it like greedy Dogs, that can never have enough: Theſe are Shepherds (ſaith the Prophet) that cannot underſtand, they all look to their own Way, every one for his Gain, from his Quarter come ye ſay they, we will fetch Wine and will fill our ſelves with ſtrong Drink, and Tomorrow ſhall be as this Day, and much more abundantly. *Iſa.* lvi. 11, 12. And the Prophet *Micah* ſaith, If a Man walking in the Spirit of

Fal-

Falſhood, will Prophesy to theſe of Wine and ſtrong Drink, he ſhall be the Prophet of his People. *Micah* ii. 11. But what ſaith the Prophet *Iſaiah* to ſuch Prieſts, a wonderful and a horrible Thing is committed in the Land; the Prophets Prophesy Falſely, and the Prieſts bear Rule by their Means, and the People love to have it ſo, but what will ye do in the End thereof. *Iſa.* v. 30, 31. I wonder what anſwer theſe fooliſh Shepherds will give to Chriſt when he ſhall call them to give an account of their Stewardſhips, when he returns to receive his Kingdom, that have thus preached and prated againſt his Kingdom. For this Talent was not given to them in his laſt Will and Teſtament to be laid up and hid in a Napkin, as you may ſee in the xix. Chapter of St. *Lukes* Goſpel, compared with the xxv. Chapter of St. *Matthew*, when Chriſt being near to *Jeruſalem*, and the People expecting his Kingdom immediately to appear he puts forth a Parable to certify them to the contrary, that a certain Nobleman went into a far Country and delivered unto his Servants Money or Talants to Trade withal, until he returned again to receive a Kingdom, but his Citizens ſent a Meſſage after him, that they would not have that Man to reign over them. But it came to paſs, that when he was returned again and had received his Kingdom, he calls them to an account to know what Improvement they had made of their Talents, and thoſe Servants that had imployed their Talant well, he rewards them

them accordingly: But that wicked Servan that hid his Lords Talent, he judged him ou of his own mouth, and condemned him, an caused those his Enemies, that would not tha he should Reign over them to be brought an slain before him.

Which Parable that Christ put forth to the People, concerning this Nobleman and his Servants is easily to be understood, that Christ spake concerning himself and his Kingdom, which he was not to receive untill he came again, and those that deny his Kingdom, and Preach and Prate against it, are those that send their Message after him, that he shall not Reign over them, and those that hide their Talent are those that hid the knowledge of his Kingdom from the People which he calls his Enemies, that when he hath received his Kingdom he will slay them; these are they that the Psalmist says, he shall Rule them with a Rod of Iron, and dash them in Pieces like Potters Vessels. *Psal.* ii. 9, 10. he cautions them to beware, saying, Be wise now therefore, O ye Kings and be instructed ye Judges of the Earth, and serve the Lord with Fear, and Rejoyce with Trembling; for such will one Day know that it is a fearfull Thing to fall into the Hands of a living God. *Heb.* x. 31. Wherefore (saith the Apostle) we receiving a Kingdom that cannot be moved: Let us have Grace whereby we may serve God acceptably with Reverence and Godly fear, for our God is a consuming Fire. *Heb.* xii. 28, 29.

Now

Now ſince the perſonal Reign and Kingdom of Chriſt, is ſo plainly made manifeſt by the Demonſtration of ſuch a cloud of Witneſſes, as Patriarchs, Prophets, Angels, Apoſtles; and alſo by Chriſt himſelf both before his Reſurrection, and alſo afterward unto his beloved Diſciple St. *John*, one would think that no Perſons whatſoever ſhould oppoſe it that do pretend to believe the Goſpel, for theſe Scripture Propheſies of Chriſt and his Kingdom are of no private Interpretation, nor of the Will of Man, (ſaith the Apoſtles) but holy Men of old ſpake, as they were moved by the Holy Ghoſt. 2 *Pet.* i. 20, 21. Therefore, 'tis a wonder to me, that any ſuch Perſons which are called Divines dare pretend for to make another Expoſition of the Scripture for to Expound or Interpret it contrary to the Doctrine of Chriſt and his Apoſtles, for Chriſt himſelf beginning at *Moſes*, and all the Prophets expounded to his Diſciples in all the Scriptures, the Things concerning himſelf. *Luke* xxiv. 27. and in the 44. ver. he ſaid unto them, These are the Words which I ſpake unto you while I was with you, that all things muſt be fulfilled which was written in the Law of *Moſes* and in the Prophets, and in the *Pſalms* concerning me, and therefore I prefer the Expoſition of Chriſt and his Apoſtles concerning his Kingdom and perſonal Reign before any Human Expoſition of the Scriptures contrary to thoſe of Chriſt and his Apoſtles, which I only believe and do reject all others whatſoever which oppoſe them, altho' from Perſons

of

of never ſo great Learning. Now the great Apoſtle St. *Paul* Expounds that Promiſe which the Lord made unto *Abraham* and his Seed, for to give unto him the Land of *Cannaan* was made unto Chriſt, for ſaith the Apoſtle not unto Seeds as many, but as of one and to thy Seed which is Chriſt. *Gal.* iii. 16. And alſo that promiſe that the Lord made unto *David* in *Pſal.* cxxxii. 11. Where he ſwore in Truth to *David*, and will not turn from it, that of the fruit of his Body, he would ſet upon his Throne.

This promiſe the Apoſtle St. *Peter* in the great Day of *Pentecoſt*, when the Holy Ghoſt was poured out upon him, he Expounds for to be made unto Chriſt in the Fleſh to ſit on *Davids* Throne, which was at *Jeruſalem*. Men and Brethren (ſaith the Apoſtle.) Let me freely ſpeak unto you of the Patriarch *David*, that he is both Dead and Buried and his Sepulchre is with us unto this Day, therefore being a Prophet, and knowing that God had ſworn with an Oath to him, that of the fruit of his Loins according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne. *Acts* ii. 29, 30. And this promiſe is alſo again confirmed by that Meſſage the Lord ſent by the Angel *Gabriel* to the *Virgin Mary*, that ſhe ſhould conceive in her Womb, and bring forth a Son, and call his Name Jeſus, and that he ſhould be great, and be called the Son of the higheſt and that the Lord God ſhould give unto him the Throne of his Father *David*, and that he ſhould Reign over the Houſe of *Jacob*. *Luke* i. 31, 32, 33.

Now

Now this is the Record that God hath given of his Son concerning his Kingdom and personal reign on Earth, for *David*'s Throne was not in Heaven, and he that believeth not the Record that God hath given of his Son maketh him a Lyar, saith the Apostle, 1 *John* v. 10. This Kingdom of Christ the Lord also shewed in a Vision unto *Daniel*, which he would give unto his Son and the Saints. I saw in the Night, a Vision (saith *Daniel*) and behold one like the Son of Man came with the Clouds of Heaven, and came to the ancient of Days, and they brought him near before him, and there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages should serve him. *Dan.* vii. 13, 14. And this Kingdom, and Dominion, and Greatness of the Kingdom was not in Heaven, but under the whole Heavens, and given to the Saints of the most High. *Dan.* vii. 27. This is that Kingdom, that the Patriarchs, Prophets, and Martyrs and all those Worthies mentioned in *Heb.* xi. died in the Faith of; although they had not received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, because they believed that he was Faithful who had promised. *ver.* 11, 12. This Kingdom of Christ promised to these Worthies, and also unto his Disciples as a Compensation for their suffering for his Sake, made *Joseph* to refuse *Pharoah*'s Kingdom, and would not be called the Son of *Pharoah*'s Daughter, but rather chose to endure Affliction with the Peo-

ple of God, then to enjoy the Pleasures of Sin for a Season, esteeming the Reproach of Christ, greater Riches, then the Treasures in Egypt, for he had a Respect unto the Recompense of Reward. *Heb.* xi. 24, 25, 26.

This Kingdom which the Father gives unto his Son, which *Daniel* saw in his Vision delievered unto him, he promised to give unto his Disciples, in *Luke* xxii. 29, 30. I appoint unto you a Kingdom, saith Christ unto his Disciples, as my Father hath appointed unto me, that you may Eat and Drink at my Table in my Kingdom, and sit on Thrones judging the twelve Tribes of *Israel.*

This is that Kingdom, that these Saints and Martyrs now in Heaven long for, and ask how long it will be O Lord holy and True, ere thou judge and avenge our Blood on them, that dwell on the Earth. *Rev.* vi. 9, 10. And sing new Songs of Praise to him, that was slain, and had redeemed them by his Blood, out of every kindred Tongue, and People, and Nation, and hast made us Kings and Priests unto our God, and we shall reign on the Earth. *Rev.* v. 9, 10. Now all the Promises that Christ hath made unto his Disciples and the Saints and Martyrs that Suffer for his Sake and the Gospel by losing their Lives and forsakeing of Fathers, Mothers, Brethern, Sisters, Wife, or Children, Houses or Lands, that they shall receive, now in this Time an hundredfold, and in the World to come, eternal Life. *Mar.* x. 29, 30. which shall surely be fulfilled.

For

For these Promises are Legacies which he hath left to his Disciples, and Saints, and Martyrs, in his Last Will and Testament, as a Compensation or a Recompense of Reward, not of Merit but of Gift, for their Sufferings for his Sake and the Gospel, which Recompense will be given them at the Resurrection of the just. *Luke* xiv. 14. Which is the Resurrection when he comes to Reign on the Earth with his Saints, for then he receives his Kingdom. And therefore saith the Apostle, if we suffer we shall Reign with him. 2 *Tim.* ii. 12.

Now these Legacies left to his Saints in his Last Will and Testament which he confirmed by his Blood no Man can disanul, nor make void, (saith the Apostle) *Gal.* iii. 15. For all the Promises of God in Christ, are not yea and nay, but in him are yea and Amen, saith the Apostle. 2 *Cor.* i. 19, 20. And if we will not believe them, yet he abideth faithful, saith the Apostle, and cannot deny himself. 2 *Tim.* ii. 13. And therefore all those that deny these Promises of Christ to be fulfilled by him do prove themselves to be Infidels, and if it were possible would make the Lord himself to be a Lyar and forsworn; for the promise that God made both unto *Abraham* and *David* he did confirm by his Oath unto them, by which saith the Apostle, God was willing more abundantly to shew unto the Heirs of Promise, the Immutabillity of his Counsel confirmed it by an Oath; that by two immutable Things, in which it was impossible for God to Lye, that

we might have ſtrong Conſolation. *Heb.* vi. 17, 18. Now thoſe that believe that Chriſt is executing his kingly Office in Heaven by ruling Spiritually in the Hearts of his People are much miſtaken, being deceived by Prieſtcraft, for now he is not executing his kingly Office in Heaven, but his mediatoral Office as a Prieſt by his Interceſſion for his Saints according to the will of God, ſaith the Apoſtle. *Rom.* viii. 27, and 34. And therefore he now ſits as a High Prieſt on the Right Hand of the Throne of the Majeſty in the Heavens, ſaith the Apoſtle. *Heb.* viii. 1. And therefore, now 'tis evident that he ſits not on his own Throne as a King, but as a High Prieſt on his Fathers Throne. *Rev.* iii. 21, 22. And he that hath Ears to hear, let him hear, ſaith Chriſt: And therefore after his Aſcenſion into Heaven he did not appear unto St. *John* in his kingly State but in his Sacredotal and Prieſtly Robes. *Rev.* i. 13.

And therefore it is now the Holy Ghoſt that doth execute his Office, ſpiritually Ruling in the Hearts of the Children of God in Chriſts Abſence, for ſaith Chriſt, if I go not away the Comforter will not come. *John* xvi. 7. But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my Name (ſaith Chriſt) he ſhall teach you all Things. *John* xiv. 26. And when the Spirit of Truth is come, he will guide you into all Truth, ſaith Chriſt. *John* xvii. 13.

Now when Chriſt comes to take his Kingly Office, and to Reign with his Saints he declares unto his beloved Diſciple St. *John* in the

the xix. and xx. Chap. of the *Revelation* the manner of his coming and alſo how he executes his kingly Office when he is come, for having put of and laid aſide his prieſtly Garment he now hath put on his kingly Robes, having many Crowns on his Head and on his Veſture and on his Thigh a Name written King of Kings and Lord of Lords, and now he doth judge and make War, *Rev.* xix. 11. with his Enemies till his Veſture is dipt in their Blood, *ver.* 13. fulfilling that Propheſy of him in *Iſaiah* the lx. Where 'tis written of him that he treadeth the Winepreſs of the Fierceneſs and Wrath of Almighty God; treading them down in his Anger and trampling on them in his Fury, untill his Garments are ſtained with their Blood, for the Day of Vengence is in his Heart and the Year of his redeemed is come, and therefore, he ſmites the Nations, and Rules them with a Rod of Iron, as was foretold by the *Pſalmiſt*; daſhing them in Pieces like a Potters Veſſel. *Pſal.* ii. 9. Executing upon them the Judgments written, *Pſal.* cxlix. giving the Fleſh of their Kings and Captains, and Mighty Men for a Supper, to the Fowls of Heaven. *Rev.* xix. 17, 18. So he that before came to fulfill his prieſtly Office like a Lamb. *Iſaiah* liii. 7. Now comes to fulfill, and to execute his kingly Office like a Lyon, of the Tribe of *Judah*. *Rev.* v. 5. Going forth Conquering and to Conquer. *Rev.* vi. 2. And thoſe his Enemies that would not that he ſhould Reign over them are ſlain before him. *Lu.* xix. 27. And altho' the Beaſts and Kings of the

Earth make War against him with their Armies. *Rev.* xix. 19. Yet he shall overcome them for he is Lord of Lords and King of Kings. And altho' they compass him about like Bees (saith the Prophet) they are quenched as the fire of Thornes and in the Name of the Lord he Destroys them. *Psal.* cxviii. 12. He persued his Enemies and overtook them, and did not turn again till they were consumed, and wounded them that they were not able to rise, for the Lord girded him with Strength unto Battle and subdued those under him, that rose up against him; and gave him the Necks of his Enemies, that he might destroy them that hate him. Then they cried but there was none to save them even unto the Lord, but he answered them not; then did he Beat them as small as the Dust before the Wind, and did cast them out as Dirt in the Streets; for the Lord delivered him from the Strivings of the People and made him Head of the Heathen, that a People, that he had not known should serve him. *Psal.* xviii. And thus the Prophet foretold, how Christ destroys his Enemies, when he comes to Reign, for as the Beasts slain by the Priests which they offered in Sacrifice did tipify Christ to be slain by the People, when he came to fulfill his priestly Office. So also did the Slaughter that the Kings and Rulers of *Israel* made of the People in Battle, tipify the Slaughter that Christ would make of the People when he came to fulfill his kingly Office; for as the Sun and Moon stood still for *Joshua* (who was a type of Christ) to be avenged of his Enemies;

so

ſo will the Sun and Moon ſtand ſtill alſo when Chriſt comes to march through the Land in his Indignation, to threſh the Heathen in his Anger, for the Salvation of his People. *Hab.* iii. 11,—14. Read the whole Chapter. Then his Father will give him theHeathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion. *Pſal.* ii. compared with *Pſal.* cx. Then in that Day the Lord ſhall be King over all the Earth (ſaith the Prophet) and there ſhall be one Lord, and his Name one *Zach.* xiv. 10. Then ſhall the Earth be full of the Knowledge of the Lord as the Waters cover the Sea. *Iſa.* xi. 9. read the whole Chap.

And it ſhall come to paſs in that Day (ſaith the Prophet) That the Lord ſhall puniſh the Hoſt of High ones that are on High, and the Kings of the Earth upon the Earth, and they ſhall be gathered together as Priſoners are gathered in the Pit and ſhall be ſhut up in Priſon, and after many Days be viſited, then the Moon ſhall be confounded, and the Sun aſhamed, when the Lord of Hoſts ſhall Reign in *Mount Sion*, and in *Jeruſalem* before his Antients Glorioſly. *Iſa.* xxiv. 21,——23. read the whole Chapter. Then they ſhall go forth (ſaith the Prophet, and look upon the Carcaſſes of Men, that have tranſgreſſed againſt me, for their Worm ſhall not die, neither ſhall their Fire be quenched; and they ſhall be an abhoring unto all Fleſh. *Iſa.* lxvi. 24. read the whole Chap. Then after he hath ſlain many and bound the reſt that remained alive upon the Earth; then

he layes hold on the Dragon that old Serpent the Devil and Satan, and binds him for a thousand Years, that he shall deceive the Nations no more, till the thousand Years are fulfilled, and then he makes good that Promise that he made unto his Disciples that when he came to sit on his Throne of Glory, they also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel*. *Mat.* xix. 28. Which Thrones St. *John* saw and they that sat upon them; and Judgment was given unto them, and he saw the Souls of them that were beheaded for the witness of Jesus, and for the Word of God, which had not worshipped the Beast, nor his Image, neither had received his Mark upon their Foreheads, nor in their Hands, and they lived and reigned with Christ a thousand Years. But the rest of the Dead lived not again, untill the thousand Years were finished, this is the first Resurrection, Blessed and Holy is he that hath part in the first Resurrection, on such the second Death hath no Power, but they shall be Priests of God and Christ, and shall reign with him a thousand Years. *Rev.* xx. 4, 5, 6.

Now at this first Resurrection the Lords Promises will be made good unto the *Jews*, which the Prophet *Ezekiel* declared unto them, in the xxxvii. Chap. That he would raise those that were Dead out of their Graves, and bring into the Land of *Israel*, and also fulfill his Promise made unto *Abraham* to give unto his Seed, *viz.* Christ, the Land of *Canaan*. *Gal.* iii. 16. At which time he will call those two Tribes that are

are ſcattered among all Nations, and alſo the ten Tribes that were carried away by *Salmonazer*, and unite them again and make them one Nation on the Mountains of *Iſrael*, and they ſhall be no more two Nations, neither ſhall they be any more divided into two Kingdoms. This is that Time which Chriſt told his Diſciples, that many ſhould come from the Eaſt, and from the Weſt, and from the North, and the South, and ſhall ſit down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of God. *Luke* xiii. 28, 29. Then the City of *Jeruſalem* ſhall be builded again on her own Heap. *Jer.* xxx. And the Man whoſe Name is *Branch* ſhall build the Temple of the Lord, and ſhall bear the Glory and ſhall Sit and Rule upon his Throne.

And in thoſe Days, (ſaith the Lord) and at that Time, I will cauſe the Branch of Righteouſneſs to grow up unto *David*, and he ſhall execute Judgment and Righteouſneſs in the Land, then ſhall all *Judah* be ſaved, and *Jeruſalem* dwell ſafely, and this is the Name where with he ſhall be called the Lord our Righteouſneſs. *Jer.* xxxiii. 15, 16. And of the Increaſe of his Government there ſhall be no end upon the Throne of *David* and upon his Kingdom, to order and eſtabliſh it with Juſtice and Judgment; from henceforth even for ever, the Zeal of the Lord of Hoſts will perform this, ſaith the Prophet, *Iſa.* ix. 7. Many more Scripture Prophecies, there are to prove this Truth that have never yet been fulfilled, which none can deny who do believe that he is faithful, that hath promiſed to perform them. Now

Now 'tis a wonder to me, how any Persons by Tradition dare take upon them, to expound the Scriptures contrary to the Analogy of the Gospel, without searching the Scriptures, and comparing one Scripture with another. Pray what Concord or Agreement hath that Prophesy of Christ in *Isa.* lxiii. with their Exposition of it to be fulfilled when Christ was crucified? Did he then tread down the People in his Anger, and Trample them in his Fury, that his Garments were sprinkled and stained with their Blood? when the Prophet says in *Isa.* liii. That he was brought as a Lamb to the Slaughter and opened not his Mouth; and therefore certainly one would think that if Persons did seriously consider these two Scriptures they might easily see the difference between his kingly and his priestly Office. And I also do admire how Persons can affirm, that he is now in Heaven executing and fulfilling his kingly Office daily, by ruling in the Hearts of his Peoples since he sits not on his own Throne as a King, but on his Fathers Throne. *Rev.* iii. 21. As our Advocate and High Priest executing his mediatoral Office by making Intercession for the Saints. *Heb.* viii. 1. *Rom.* viii. 34. compared together.

But when he comes to Execute his kingly Office he must sit on his own Throne and his Disciples sit with him upon twelve Thrones judging the twelve Tribes of *Israel.* *Mat.* xix. 28. Which will not be in Heaven, but on the Earth where his Father *Davids* Throne, was even

even at *Jeruſalem*. *Jer*. iii. 17. compared with *Luke* i. 32. Where he judgeth both the Quick and the Dead, at his Appearance in his Kingdom. 2 *Tim*. iv. 1. And altho' he is now in Heaven executing his prieſtly Office, he told his Diſciples that he would not leave them Comfortleſs, but will ſend them another Comforter, which is the Holy Ghoſt that executes his Office on Earth now in Chriſts Abſence to guide them into all Truth.

I would alſo know how they can make it to appear by Scripture, that do ſay Satan hath been Bound already a thouſand Years, when he is not to be Bound untill Chriſt binds him when he comes to Reign, and not to be looſed out of his Priſon to deceive the Nations any more untill the thouſand Years are expired, for if he had been Bound already a thouſand Years, 'tis certain, that then neither the *Popiſh* nor *Turkiſh* Nations could have been ſo long deceived by him, as they have been, and are now deceived to this preſent Day.

I cannot but Admire at the folly and fooliſhneſs of ſuch, who do Expound the firſt Reſurrection of the Saints and Martyrs to be at the time of their Converſion, which they ſay, is a Being raiſed from the Death of Sin, unto the Life of Righteouſneſs. Pray what Analogy hath this Expoſition of theirs, unto that Portion of Scripture: For this firſt Reſurrection of the Saints and Martyrs, is at the firſt Judgment when Chriſt comes to receive his Kingdom, and raiſeth his Dead Saints and Martyrs

to

to Reign with him a thousand Years before the second Resurrection and last Judgment, and Conflagration of all Things as a Recompence for their Sufferings for his sake. *Mat.* xxix. 28, 29. compared with *Rev.* xx. By which it appears that their Exposition is a corrupting of the Scripture and changing the Truths of God into a Lie, as the Apostle says. *Rom.* i. 25. And is taught by the Tradition of Priestcraft and received by Bigotism; who like to those foolish Scribes and Pharisees reject the Commandments of God to keep their own Traditions. *Mark* vii. 9. And do thereby make the Commandments of God of none Effect, and therefore such Expounders of the Gospel, are like unto those Expounders of the Law, which Christ hath pronounced a woe against them. Woe saith Christ unto you Lawyers, for ye have taken away the Key of Knowledge, ye entered not in yourselves, and them that were entering in they hindered. *Luke* xi. 52.

Now since Christ hath pronounced a Woe against these hypocritical Expounders of the Law. What can those expect that pervert the Gospel of Christ, by their false Expositions, which do thereby hinder Persons from believing his Personal Reign on the Earth, by deriding his Kingdom, calling it a Mahometan Paradice, but when he comes to Reign, he will then fulfill what was prophesied of him, in *Psal.* ii. 9. To break them with a Rod of Iron, and dash them in Pieces like a Potters Vessel; and therefore he adviseth the Kings and Judges of the

the Earth to be Wiſe, and to be inſtructed, and to ſerve the Lord with Fear, and Rejoice with trembling, and kiſs the Son, leſt he be angry and they periſh in the way.

For this Divine Truth of Chriſts Perſonal Reign on Earth where he will fulfill his kingly Office ſtands upon divine Warrant, it is no Human Invention, for it is the Apoſtles Interpretations and Expoſitions on the Prophesies of the Prophets, and therefore ſurely no Spiritual Wiſe Man whatſoever who pretends to be a Chriſtian, ought to be ſo Bold as to ridicule it, or call it a Mahometan Paradice. Becauſe the Apoſtles being the Holy Ghoſts Penmen of this Scripture Truth, no Man ought to take upon him either to Correct or Condemn it: For ſaith the Apoſtle, if we or an Angel from Heaven or any Man, ſhould Preach any other Goſpel then that we have preached unto you, and ye have received; let him be accurſed. *Gal.* i. 8, 9.

But it is the Academical Schoolmen who are full of Human Wit, and Philoſophick Learning, (but are empty of Grace) who do oppoſe the Goſpel Truths with the enticeing Words of Mans Wiſdom, after the Rudiments of the World and not after Chriſt, whoſe carnal Minds, as the Apoſtle ſpeaks, are Enmity againſt God. *Rom.* viii. 7. For they cannot receive the Things of the Spirit of God, for they are fooliſhneſs to them, and they cannot know them, becauſe they are ſpiritually diſcerned. 1 *Cor.* ii. 14.

Theſe

Theſe are the Men that have almoſt preached Chriſt and his Kingdom out of the World, beguiling Men with the enticeing Words of Mans Wiſdom, which the Apoſtle forewarns the *Coloſſians* to beware of. Beware (ſaith he) leſt any Man ſpoil you through Philoſophy and Vain Deceit after the Tradition of Men, after the Rudiments of the World, and not after Chriſt. *Col.* ii. 8. Theſe are the Men that oppoſe Chriſt and his Kingdom; who divine for Money, like thoſe in *Mich* iii. 11.

But the Apoſtles preaching up Chriſt and his Kingdom, their Speech was not with the enticeing Words of Mans Wiſdom; but in the Demonſtration of the Spirit, and Power, that their Faith might not ſtand in the Wiſdom of Men, but in the Power of God, for God revealed theſe Things to them by his Spirit, for they received not the Spirit of the World, but that Spirit which is of God, that they might know the Things that are freely given us of God; which things they ſpeak not in the Words which Mans Wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing Spiritual things with Spiritual. 1 *Cor.* ii. Which Truth is plainly demonſtrated by the Apoſtle St. *Peter*, in *Acts* ii. In the great Day of *Pentecoſt*, which was the firſt Sermon that he preached unto the People, that were gathered together at *Jeruſalem* after the Spirit was poured out upon him, at which Sermon three thouſand Perſons were Converted; there he Expounds the Prophet *David*'s Prophecy of Chriſt's Kingdom,

dom, written in the cxxxii. *Psal.* and the 11*th* verse, compared with *Acts* ii. 29, 30. Men and Brethren (saith the Apostle) Let me freely speak unto you of the Patriarch *David*, that he is both dead and buried, and his Sepulchre is with us unto this Day. Therefore he being a Prophet knowing that God had Sworn with an Oath to him, that of the fruit of his Loins according to the Flesh, he would raise up Christ to sit on his Throne. Now we find that he sits on his Fathers Throne as a Priest. *Rev.* iii. 21. compared with *Heb.* viii. 1. But when he comes to to fulfill his kingly Office, and to Reign as King, it is written that he must sit on *David's* Throne which was at *Jerusalem:* And now I shall conclude this Discourse with the Advise that St. *Paul* gives to his dearly beloved Son *Timothy* in his first Epistle, chap. vi. 3, 4, 5. Therefore (saith the Apostle) if any Man teach otherwise and consent not to wholsome Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is Proud knowing nothing, but doting about Questions and Strife of Words, whereof cometh Envy, Strife, Railings, evil Surmisings, and perverse Disputings of Men of corrupt Minds, destitute of the Truth, supposing that gain is Godliness, from such withdraw thy self.

An

An Humble and Serious

INQUIRY

Into the DOCTRINES of

Election, &c.

BEFORE I enter on this obscure Mistery, it will be necessary to acquaint the Reader what I do understand is meant by Election and Reprobation.

1. By Election, I understand that it is the good will and pleasure of God out of his meer Mercy and free Grace to chuse a certain number of Persons out of a State of Wrath unto Salvation by Christ, and to bestow on them Eternal Life and Glory, and I do believe that this certain Number can neither be increased nor diminished.

2. I understand by the Word Reprobation is not meant any Decree of God from all Eternity, to appoint or ordain any to eternal Wrath or Destruction, which some Divines have called Predamnation.

But I understand that by the Word Reprobation, is meant God's rejecting or refusing, or passing

paſſing by ſome, and determining not to beſtow eternal Life and Salvation on them by Chriſt; but leaving them in that ſtate of Wrath and Condemnation, that they were fallen into by *Adams* Tranſgreſſion, and thus the Lord by the Prophet *Jeremiah* expreſſeth it, when he ſaith; Reprobate Silver ſhall Men call them, becauſe the Lord hath rejected them. *Jer.* vi. 30.

And having now explained what I underſtand, the Words do imply in the next place, we will diligently ſearch the Scriptures, to ſee what they do teſtify concerning theſe Doctrines.

1. There are divers Scriptures that ſay, we were choſen in Chriſt before the Foundation of the World, or before the World began: And alſo divers others that ſay, we were choſen in him, from the Beginning or Foundation of the World. Now all thoſe that are reckoned the beſt and ſoundeſt Divines doe agree in this, that the Scripture is its own beſt Interpreter, for if Scripture be not interpreted by Scripture, and made to agree together in a ſweet Harmony without jaring there can be no true Interpretation made.

Now I cannot find in all the Bible, that there is one Scripture that ever makes mention of Eternal Election, or Reprobation, but only of his eternal Purpoſe; and therefore I cannot ſee neither Scripture nor Reaſon to prove their Aſſertion that do hold Election and Reprobation from Eternity. But thoſe Men who do Wyer draw thoſe Scriptures, which ſay we were choſen or elected in Chriſt before the

Foundation of the World, to reach to Eternity; these many and great obsurdities will follow this Doctrine, which are quite contrary to the whole Current of Scripture, and can never be reconciled together. For

1. If the Elect were Chosen in Christ from Eternity; I then demand, how they could fall from Grace into Condemnation: For the Scripture says, that Condemnation came on all Men by *Adams* Sin or Transgression, and another Scripture says, that there is no Condemnation to them that are in Christ Jesus.

2*dly*. I demand how the Members of a Mystical Body can fall and perish except their Head fall with them, because their Life is in their Head and Christ hath assured us those that are in him shall never perish, for he told them, because I live (saith he) ye shall live also.

3*dly*. If the Elect were in Christ from Eternity, and in *Adam* when created, then this Mystical Body must be a Monster having two Heads at once.

But 4*thly*, and *lastly*, If this be so, then the Lord Jesus Christ must not be the second but the first *Adam*, and the great Apostle testifies that was not first which was Spiritual, but that which was Natural, and afterwards that which was Spiritual; and that the first was of the Earth, Earthly, and the second was the Lord from Heaven, from which Scriptures it plainly appears, that Man could not be in Christ before the fall.

Now

Now as concerning the Doctrine of Reprobation, I think from Scripture Proof 'tis clear, that there was neither Reprobation nor Reprobate before the fall of *Adam*, I take Election and Reprobation to be at once, for at the same time when *Jacob* was chosen, *Esau* was rejected.

Now for these Reasons and following Scriptures, I do believe there could be no Reprobate before the fall. 1st. Because God created Man in his own Image, and surely none can be so foolish as to imagine that any Reprobate could bear the Image of God. 2dly. Because when God had finished his Works of Creation he takes a review on it, and saw all that he had made was Good, and therefore there could be no Reprobate, for he did not then reject any thing that he had made, but blessed all that he had made because it was very Good.

Now after the fall, when Man had sinned by transgressing the Command of God; all was Bad as the Scripture intimates, which says, that the Lord looked down from Heaven on the Children of Men to see, if there were any that did understand and seek God, but they were all become filthy none that did Good no not one; and *Gen.* vi. God looked on the Earth and it was corrupt, and all Flesh had corrupted his way. And there being no intercessor as *Isaiah* hath it, *Isa.* lix. 16. He wondered therefore his own Arm brought Salvation, and his Righteousness sustained him. Therefore we may see that the Time of our Blood was the time of

his Love to chuſe whom he would out of our fallen Eſtate, and to reject whom he would, and leave them in that curſed Eſtate, whereinto they were fallen by the cunning Craft of Satan; and this Chriſt himſelf makes clear when he preached to the multitude that parable of the Man, that ſowed good Seed in his Field, and when there was Tares came up among the Wheat, his Servants ſaid to their Maſter didſt thou not ſow good Seed in thy field, from whence then hath it Tares? he tells them that it was his Enemy that ſowed theſe Tares. Now when the multitude was gone his Diſciples asked him the meaning of this Parable and he tells them, he that ſowed the good Seed was the Son of Man, the Field was the World, and the good Seed was the Children of God, and the Tares the Children of the Devil, and the Enemy that ſowed them was the Devil, and the Harveſt was the end of the World. *Mat.* xiii. 37, 38, 39. From whence it plainly appears, that before the fall of *Adam*, there was but one Seed ſowed in the Field of this World, and it was good; and after *Adams* fall, this ſame Seed was corrupted by Sin, and Satan, that it was all bad (as before was made plain by Scripture Proof.) Now when all Mankind lay defiled by Sin, and under the Wrath of God, and Condemnation came on all Men by this Sin of *Adam*, then it pleaſed the Lord out of his meer Mercy and Grace (and not out of any foreſight of any good in Man) to elect and chuſe a certain number to Salvation

tion by Chrift, and to give them to him to Purchafe and Redeem by his Blood, which was the Condition of this Covenant between the Father and his Son, that if he would make his Soul an offering for their Sin, that he fhould fee the travel of his Soul, and be fatisfied. Now it appears plainly to me, that this Covenant of Redemption was not made between the Father and Son, till after *Adams* fall, which is held forth to us, both by Scripture and Reafon.

Firft. We have obferved that before the fall, there was but one Seed, and that was all good.

Secondly. After the fall, that Seed was all corrupt and bad. And

Thirdly, After the Covenant of Redemption was made between the Father and the Son, then there was two Seeds good and bad, *viz.* the Seed of the Woman, and the Seed of the Serpent, the Seed of the Woman being thofe that the Father chofe for the Son to Redeem; and the Seed of the Serpent, were thofe that were left in their fallen Eftate, and rejected by God; and this is a clear Demonftration between the Elect and Reprobate, that it was the Covenant of Redemption made between the Father and the Son, that made the Separation, and put the Enmity between the two Seeds, *viz.* that of the Woman, and the other of the Serpent, which is plainly tipyfied by that Allegory of the Bond-woman and her Children; the Children of the Bondwoman, being thofe that were by the fall of *Adam* made the Bond-flaves of Satan,

tan, and ſo rejected by God, and left in that curſed Eſtate of Bondage. And the Children of the Free woman, are thoſe that are redeemed out of that curſed State of Condemnation by Chriſt; for the Son making them free, therefore they are free indeed, which Chriſt told the *Jews*, in *John* viii. 36. compared with *Gal.* iv. 22,——31.

Now by this you may evidently ſee the Juſtice of God vindicated againſt all thoſe that lay the fault on God, and would make him ſeem to be an hard and Auſtere Maſter by holding the Doctrine of Reprobation to be from Eternity, and ſay, that from his abſolute Sovereignity over his Creatures, he hath as much Power over them to make them to Damn them, or Veſſels of Wrath, to ſhew his Power on them, as the Potter hath over the Clay to make one Veſſel to Honour, and another to Diſhonour. *Rom.* ix. 21.

Now I cannot underſtand the Apoſtles meaning by this Scripture to be taken any other ways, then for God to ſhew thus his Sovereign Power over them, after the Fall, for when all were in that curſed Eſtate and Condition, he might then without the leaſt injuſtice or injury done to the Creature, have Mercy on whom he would, and make them Veſſels of Honour by chuſing whom he would out of that curſed State, and giving them his Son to Dye for them and Redeem them, and alſo leave the other in that curſed State to be the Veſſels of Wrath, to ſhew his Power and Juſtice on them,

and

and ſince God hath declared himſelf to be a juſt and a merciful God, if he had ſaved all Mankind that were fallen in *Adam*, how could the Attribute of his Juſtice have been magnified, and if he had damned all, how could the Attribute of his Mercy have been glorified. And now we may ſtand amazed, and with the great Apoſtle cry out, O the Depth of Riches, both of the Wiſdom and Knowledge of God; how unſearchable are his Judgments, and his ways paſt finding out. *Rom.* xi. 33.

Now as concerning thoſe Scriptures that ſpeak of God's raiſing up *Pharoah* to ſhew his Power on him, and the determinate Counſel on *Judas* and the Crucifiers of Chriſt; this being determinated to be done after the Fall, doth not in the leaſt reflect on the Juſtice of God. For Man being wholly defiled by Sin, which he brought on himſelf, by diſobeying the Command of God, and obeying the Voice of Satan, God might juſtly leave him in Sin, and limit him by a Decree how far he ſhould go in Sin without the leaſt ſpot to his Juſtice. But if God from all Eternity had decreed *Adams* fall, and all the reſt to do what they did, as *Cain* to kill *Abel*, and *Pharoah* to perſecute *Iſrael*, *&c.* Then for my part I cannot tell how they that hold this Doctrine, can clear the Juſtice of God, for how could the Creature avoid doing what he before had decreed him to do? for the Decree muſt of neceſſity come to paſs, for his Will is irreſiſtable, and his Decree unalterable after it was made; and God did

positively command *Adam* not to eat of the tree of Knowledge, and if he had decreed it before that *Adam* should eat of it, and afterwards punish him for Eating of it, I cannot see how they that hold this Doctrine can be excused of chargeing the Almighty with the highest Folly, Hypocricy and Injustice imaginable; and do make him to be the Author of Sin, for if this were so, then *Adam* did not Sin voluntarily, but was constrained to Eat by the decree, for who could resist his Will? and if this had been so, *Adam* had no reason to have laid the fault on his Wife, but on the decree; and the malicious Devil in the Serpent would no doubt, if he could have been glad to have laid the fault on God himself had this been so.

Now for want of making a true Distinction between the fore-knowledge of God and his decree, and also between a Purpose, a Promise, and a Covenant; is the main Ground and Reason of all the hot Debates, Differences and Contentions about the Doctrines of Election and Reprobation, and the other chief Points in Religion; and if these were truly and diligently weighed, and seriously considered, it would soon put an End to those hot Controversies that are now among Christians, so that there would be no reason for such to Contend or Dispute for Truth, but only for such as would be Contentious, and would Contend only for Victory more then Truth, and maintain their Cause by Philosophick Arguments, only for Contention and Arguments sake; which the Scriptures positively

ſitively forbids. *Col.* ii. 8. Beware (ſaith the Apoſtle) leſt any ſpoil you through Philoſophy and vain Deceit, after the Traditions of Men, or the Rudiments of the World, and not after Chriſt: Therefore, they that do deſire to have the true Diſtinction between his fore-knowledge, Purpoſe, and Decrees. Firſt, They muſt acknowledge his Omniſcency, *viz.* That all Things paſt, preſent and to come were from Eternity, known unto him, and lay bare and open before him. But to thoſe that make his decrees to be as Eternal, as his fore-knowledge, and Purpoſe was, and do make his fore-knowlege to be the Cauſe of his eternal Decree; and that Decree to be the Cauſe of all future Things, and the Event of their coming to paſs, becauſe he decreed them from all Eternity; I anſwer, that his fore-knowledge of *Adams* Fall and his purpoſe of Election or Chuſing whom he would out of that fallen maſs of Mankind, and leaving or rejecting whom he would in that fallen ſtate; I ſay that this fore-knowledge and eternal purpoſe of God, was no more the cauſe of *Adams* Fall, then an Aſtrologers fore-knowledge could be the Cauſe of an Eclipſe.

'Tis true indeed, *Adam* could not have fell, but by his Permiſſion, but any rational Man may know, that there is a vaſt difference between his Permiſſion and Appointment; and I hope that no Man can be ſo ignorant, as to think that Gods permiſſion of Sin can be his Approbation, and Appointment of it: For God created *Adam* after his own Image, and gave him

him full Power and a free Will to ſtand or fall by chuſing Good, or refuſing Evil; and therefore it was *Adams* own voluntary choice to chuſe the way of Death after God had ſet Life and Death before him; and therefore I ſhould a thouſand Times ſooner chooſe the *Arminians* Principles, than to believe that God by his Abſolute Sovereignty did elect and reprobate Men from Eternity, and ſo lay the blame on God, when the fault was only in *Adam*. But to believe that God's Election and Reprobation was not till after the Fall, this is the only way to exalt the Doctrine of free Grace, and utterly to overthrow that permiſcuous Doctrine of *Armianiſm*, and were this Doctrine but believed and powerfully preached, it would put an End to the chiefeſt Controverſies in Religion. But the great Reaſon why this Doctrine is not preached and embraced, is the very ſame that Chriſt told the Scribes and Phariſees. Ye err (ſaith Chriſt) becauſe ye know not the Scriptures, and therefore laying aſide the Commandment of God, they held the Tradition of Men; and the God of this World had ſo blinded their Eyes, that they rejected the Commandments of God to keep their own Traditions: And ſo it is with the moſt of our Preachers at this very Day, for they are far more diligent in preaching by Authors, then ſearching into the Scriptures, and ſo they follow one another Noſe in Tail, like Horſes in a Team, that where the foremoſt goes all the reſt muſt follow thro' thick and thin, be it right or wrong, and as it

it is with our Preachers, ſo it is with moſt of our Hearers, for they have laid aſide that noble Science of the wiſe *Bereans*, in ſearching the Scriptures to ſee whether thoſe things they hear from their Preachers, be ſo or not; and ſo they ſee with other Mens Eyes, and do hear with other Mens Ears, and from hence it is that theſe Preachers are blind Leaders of the Blind; and the Hearers, are blind Followers of the Blind; and both are in danger of falling into the Ditch: Which makes me oft and earneſtly to Pray for the Approaching of thoſe glorious Goſpel Days promiſed by the Lord himſelf; which I long to ſee, and I hope will ſhortly be fulfilled: That we ſhall be all taught of the Lord, and all know him from the greateſt to the leaſt, and no Man ſhall Teach his Neighbour any more. *Jer.* xxxi. 24.

Now having before ſhewed the Difference between the fore-knowledge of God and his Decrees; I ſhall now endeavour to ſhew the Difference between a Purpoſe and a Promiſe, and alſo the Difference between Grace and a Covenant of Works, and alſo the Difference between Faith, Opinion, and Unbelief; and alſo between Hope and Expectation, and Faith and Preſumption.

1*ſt.* A Purpoſe is what the Lord intends to do within himſelf, and is concealed, and not known to any till he is pleaſed to reveal it, either by Decree, Promiſe, or Covenant.

2*dly.* A Promiſe is a purpoſe revealed, or a voluntary and free Action of God, when he promiſeth

promiſeth to give any Thing to a Perſon, either preſent or hereafter, as that he made to *Abraham*, when he promiſed him to give to his Seed the Land of *Canaan* for a Poſſeſſion.

3*dly*. Grace is a free gift, whatſoever it be that God is pleaſed to beſtow on Man for Chriſt's Sake; therefore ſaith Chriſt to his People: Fear not little Flock, for it is your Fathers good Pleaſure to give you the Kingdom; and this gift is freely given to us by him without any Covenant, Condition, or Deſert of ours, for 'tis only the Sons purchaſe of the Fathers Gift.

4*thly*. A Covenant is a Contract or an Agreement made between two Perſons, or God, and Man, upon Condition to Work for Wages, or a reward, and when the Condition is performed the Wages due for the Work done, is called a Debt. Now by this we may ſee a vaſt Difference between Grace and Works and thoſe that do join the Word Covenant to that of Gace, do utterly overthrow it; for theſe ſhould be kept as diſtinctly aſunder as Chriſt, and *Moſes* or the Law and Goſpel; for the Law which was given by *Moſes*, that gives Wages for Work, but Grace and Truth came only by Jeſus Chriſt. For to him that worketh (ſaith the Apoſtles) is the reward not reckoned of Grace, but of Debt. *Rom*. iv. 4. And again he ſaith, if it be of Grace, then it is no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then it is no more Grace, otherwiſe Work is no more Work. *Rom*. xi. 6. Therefore (ſaith

(ſaith the Apoſtle) the Wages of Sin is Death, but the Gift of God is eternal Life, through Jeſus Chriſt our Lord. *Rom.* vi. 23.

5*thly*. Faith is a certain Perſuaſion of the Mind, grounded on a Promiſe, believing the Truth upon the Teſtimony, Credit, or Authority of another, that the Thing promiſed ſhall be fulfilled; therefore the Apoſtle calls it the Subſtance of Things hoped for, and the Evidence of Things not ſeen. *Heb.* ix. 1.

6*thly*. Opinion is a doubtful perſuaſion of the Mind, concerning any thing that is promiſed, doubting whether it ſhall, or not come to paſs.

7*thly*. Unbelief is a rejecting the promiſes of God, and not believing it to be either probable or poſſible, ever to come to paſs or to be fulfilled.

8*thly*. Hope is a perſuaſion of the Soul, that the promiſes of God are true, and ſhall be fulfilled, unto whom they are made, but they want Aſſurance, that they do belong to themſelves, and therefore at the preſent they live by Hope.

9*thly*. Expectation is a patient waiting for the Accompliſhment of the Promiſes of God to be fulfilled in their Seaſon.

10*thly*. The difference between Faith and Preſumption is this: True Faith muſt always be grounded on a Promiſe, for no Man can rationally believe, that he ſhall receive what he deſires to have from another, except they firſt promiſed to give him the Thing he deſires to have: And therefore it is preſumption for any to flatter themſelves with a falſe

belief,

belief, that they ſhall receive any portion or inheritance from another without a Promiſe, or alſo if they fooliſhly apply that promiſe to themſelves, which was only made to another; for it is no leſs then grand Preſumption, for any to expect that Inheritance for themſelves, which is already given to another by Promiſe.

A Memorial of that Eminent Servant of the Lord, Mr. BAGSHAW.

WE may not (ſaith he) make any Man, tho' never ſo Learned or Godly, to be the ſtandard of our Faith; but only the Scripture which is the Word of God, and if any Man whatſoever (inferior to ſuch, either in Piety or Learning,) bring you the Word of God againſt ſuch a tenet Opinion, or falſe Doctrine, and you will not believe it, nor receive it, becauſe other learned Men, or ſuch a learned and godly Man is of another Mind, you ſin in a high degree againſt God; for you oppoſe the Credit of Man, to the Authority of God's Word. Neither muſt we reſt on the Judgment and Practice of thoſe good Men that lived before us, nor thoſe that live with us; for the whole Church and every particulrr Member of it ſhould grow in Grace. And ſometimes the Lord may now reveal that to his Servants which tho' holy and good Men, yet they ſaw it not before; and many points of God's Truths are ſometimes revealed to Babes. Therefore reſt not on the

beſt

beſt Mans Judgment and Advice, but Examine it by Scripture, for ſometimes good Men have proved Satans Inſtruments to deceive others, as *Peters* Example miſled *Barnabas*, for the opinion or averment of the beſt of Men for Learning, and Piety; and in the Caſe of Conſcience, or in the Inquiry of what is the Senſe of ſuch a Scripture, is not an Oracle but but muſt be determined only by Scripture itſelf, which is its own beſt Interpreter.

Of the Redemption *of* Man.

THE Word Redemption ſignifies a Price or a Ranſom paid to ſet at Libertiy one that is in Bonds or in Priſon for Debt, or one that is taken Captive, and made a Slave, and this was the Condition or State that all Mankind were in by *Adams* Fall; for they were indebted to God a vaſt Sum, and had nothing to pay, and ſo were made Priſoners by Satan and become his Slaves; and then the Lord Jeſus Chriſt out of his free Grace and Mercy had Compaſſion on Man, and entered into a Covenant with his Father to Redeem fallen Man, by paying the greateſt Ranſom for his Liberty and Freedom that ever was, or could be paid by laying down his Life, and ſheding his moſt precious Blood, for loſt and undone Sinners; and this the Apoſtle affirms, that we were not redeemed with Gold or Silver, or corruptable Things, but with the Precious Blood of the Son of God, by which Price he paid our

Debts

Debts and made Satisfaction to his Fathers Justice by suffering in our stead, and bearing our Sins in his own Body on the Tree, and thus appeased his Fathers Wrath, and wrought for us eternal Redemption.

Now the great Query and Controversy about our Redemption by Christ, is, Whether or no he redeemed all Men from eternal Wrath, and purchased for them eternal Life and Salvation by his Death and Sufferings?

I answer: The Scripture says, that he hath redeemed Men of all Nations, and of all Conditions, but not all particular Persons, for that heavenly doxology of Christ sang by the twenty four Elders, in *Rev.* v. 9, 10. speaks thus; For thou wast slain, and hast redeemed us; pray observe, not all the Nations, and Kindreds, and People, he there mentions; but us unto God by thy Blood, out of every Kindred, Tongue and People, and Nation, and hath made us unto our God Kings and Priests; and Christ himself saith in *John* x. 15. That he laid down his Life for the Sheep; and in the 22. verse, he saith, That he gives unto them eternal Life, and they shall never Perish, neither shall any Man pluck them out of his Hand; but I know no place in Scripture that ever he said, that he laid down his Life for the Goats, and promised to give them eternal Life, and that they should never Perish. Again in *John* vi. 37. he saith, all that the Father hath given me shall come unto me; and in the 65. ver. he saith, No Man can come unto him except it were given

given unto him of his Father; and in *John* xvii. 9. he ſaith, I pray not for the World, but for thoſe whom thou haſt given me; and therefore 'tis evident that all Men were not given by the Father, for the Son to redeem. I know this Truth ſounds very unpleaſantly in the Ears of the Men of the World, for many of Chriſts Diſciples that followed him, when they heard this ſaying, went back, and followed him no more. *John* vi. 66. and the ſame Doctrine he alſo preached to the People at *Nazareth*: I tell you of a Truth (ſaith he) that there were many Widows in *Iſrael* in the Days of *Elias*, but he was ſent to none but a Widow of *Sarepta* in *Sidon*. And alſo there were many Lepers in *Iſrael*, in the Time of *Elias* the Prophet, but none of them were cleanſed, but *Naaman* the *Syrian*; but when they heard Chriſt Preach this Doctrine, they roſe up and thruſt him out of the City, and led him to the brow of a Hill, that they might thruſt him down Headlong. *John* iv. 26,——29. and in *Mar*. xx. 16. where he preached to his People, concerning the Parable of the Labourers in the Vineyard; That many were called but few choſen. I know the *Arminians*, who hold the Doctrine of Univerſal Redemption do bring many Scriptures to prove that Chriſt died for all Men; and it is true that he did dye for all: But I ſay he did not by his Death purchaſe Eternal Life and Salvation for all Men: I do believe there is no Perſon that is Born and comes into the World, but hath benefit by his Death, but the

Goats have not the ſame Bleſſings and Benefit as the Sheep; for all the Benefits and Bleſſings that the wicked have, are but Temporal, as is plainly made appear in Scripture, by the Example of *Eſau* and *Iſhmael*; for *Abraham* prayed to God for *Iſhmael*, as well as for *Iſaac*, but all the Bleſſings that he could obtain for him of the Lord, were but Temporal. I have heard thee (ſaith God) concerning *Iſhmael*; and behold, I have bleſſed him, I will make him fruitful, and will multiply him exceedingly, twelve Princes ſhall he beget, and I will make him a great Nation, but my Covenant will I eſtabliſh with *Iſaac*. *Gen.* xvii. 20, 21. And likewiſe *Eſau* could obtain from his Father no more then temporal Bleſſings, *viz.* The fatneſs of the Earth, and the dew of Heaven, and to live by his Sword, (ſaith the Apoſtle) in *Rom.* ix. 8. compared with *Gen.* xxvii. 39, 40. ſpeaking thereof, *Eſau* and *Iſhmael*, theſe (ſaith he) which are the Children of the Fleſh, are not the Children of God, and therefore, there could be no heavenly nor eternal Bleſſing for thoſe, but only a temporal Portion in this Life as *Dives* had. But *Iſaac* and *Jacob* which were not only Born after the Fleſh, but alſo after the Spirit, were the Children of the Promiſe, and were counted for the Seed; as you may ſee by comparing *Rom.* ix. 8. and with *Gal.* iv. 22, ——29. For they only obtained the Bleſſings of Eternal Life and Happineſs by the Election of the Father, and Redemption of the Son, and the Sanctification of the Spirit. *Rom.*

ix. 11.

ix. 11. and the Apoſtle in the 2 *Theſ.* ii. 13. ſpeaking there of the Salvation of the Elect, ſaith God hath from the Beginning choſen you thro' Sanctification of the Spirit, to the belief of the Truth: So that 'tis plain from theſe Scriptures, that thoſe that are made partakers of the heavenly Inheritance and eternal Bleſſings muſt be choſen Veſſels like *Paul*, or like thoſe in the 1 *Peter* ii. 9. A choſen Generation, a royal Prieſthood, a holy Nation, a peculiar People, to ſhew forth the Praiſes of him, who called them out of Darkneſs in his marvelous Light; from which 'tis plain, that the whole Trinity are Co-partners and Co-workers together, in Mans Salvation; *viz.* The Father by Electing, the Son by Redeeming, and the Spirit by Sanctifing. Now it is evident by Scripture, that the Father did not Elect all, for *Jacob* and *Eſau* were not both elected, neither did the Son die to ſave all, nor the Spirit ſanctify all; and therefore it is a plain Demonſtration, that all that are not elected by the Father, nor ſanctified by the Spirit were never redeemed by the Son; and therefore ſuch can have no part nor lot in the heavenly Inheritance, but only have their Portions in this World with *Iſhmael* and *Eſau*, *viz.* The fatneſs of the Earth, or the dew of Heaven. But I foreſee by what has been ſaid, there will an Objection ariſe, to be anſwered to thoſe who will ask the Queſtion; what portion then can the Poor have in this World, who have neither the fatneſs of the Earth, nor the dew of

Heaven? I anſwer, that all the wicked and unregenerate Men in general, both Rich and Poor, that have not the benefit of Salvation by Chriſt, have the benefit of a Reprieve by his Death; and therefore (ſaith the Apoſtle) ſuch may count the long ſuffering of God, Salvation to them. 2 *Pet.* iii. 15. For what ever priviledges or temporal Bleſſings the wicked do enjoy in this World, it was purchaſed by Chriſts Death and Sufferings, and ſurely every Moment that they are kept out of Hell is a great Priviledge, but much more thoſe that God bears with many Years, as thoſe that were diſobedient in the Days of *Noah*, when the Long-ſuffering of God waited on them one hundred and twenty Years while the Ark was a preparing. 1 *Pet.* iii. 20. compared with *Gen.* vi. 3.

But many will object to ſay like that of *Job*, if this be ſo, What is the Almighty, that we ſhould ſerve him; and what profit ſhould we have, if we pray unto him, if there be nothing for us but temporal Bleſſings? Come then (ſay they) with thoſe fooliſh *Epicureans*; Let us be Merry, and Eat, and Drink, for To-morrow we Die. *Iſa.* xii. 13. or as in *Job* ix. 29. If I be wicked, why then labour I in vain?

I anſwer, That it is not in vain to ſerve the Lord, if thou enjoyeſt none but temporal Bleſſings here, for thou oughteſt to improve thoſe Talents which he gives thee in this Life, whilſt thou art reprieved, and thou muſt for them be accountable to him in the great Day, for by hiding them, and not improving them, thou

agrivates

agrivates thine own Miſery, and thou for an unprofitable Servant ſhall be caſt into outer Darkneſs. *Mat.* xxv. 24,—30. Therefore conſider well beforehand, and then tell me whether thou hadſt rather chuſe to be beaten with few, or a many Stripes. *Luke* xii. 44,——48.

But there is many that do object and ſay, That this Doctrine of Reprobation is not fit to be preached, for it hath and will do abundance of Miſchief in the World, and 'tis fit for nothing but to drive Men into diſpair.

Now I would fain ask theſe vain Objecters; Whether this Doctrine be Goſpel or not? If it be not Goſpel, I ſhall be of the ſame Mind with them, but if it be Goſpel it muſt be preached, for Chriſts Commiſſion to his Diſciples, was to preach the Goſpel to every Creature. *Mar:* xvi. 15. And Chriſt himſelf alſo preached the ſame Doctrine to the People; and ſure he knew before what would be the Conſequence of it, and if he had thought it pernicious, ſure his Wiſdom would have concealed it, and neither preached it himſelf, nor have given his Diſciples Commiſſion to have preached it; and ſurely, if Perſons did well conſider what they ſaid, they durſt not make any ſuch Objections, either againſt Chriſt himſelf, or his Goſpel, or his Miniſters, which Reaſons I think are ſufficient to put to ſilence all ſuch fooliſh Objecters.

I do very well know, that the very ſame Perſons do ſay as much alſo againſt the Doctrine of Election; and I once did hear an Ig-

noramus ſay, that *Calvin* was the firſt that ever broached that curſed Doctrine of Election; and I asked him how much older he thought *Calvin* to be then *Paul*, which put the Ideot to Silence; and to ask any of thoſe that rail againſt this Doctrine; how much they are wiſer then Chriſt one would think were enough, not only to put them to Silence, but alſo to Shame.

Now as for my Part, I do really believe that this glorious Doctrine of Election is to the Children of God, the moſt Comfortable Doctrine in the World, for were it not for this Doctrine none could have Aſſurance of their Salvation, for were there no ſuch thing as Election, there could be no Salvation; for if ſome Men were not choſen by the Father to be redeemed by the Son out of their fallen Eſtate, then all Men muſt certainly have periſhed therein, well therefore may that Scripture, in *Rom.* viii. be called the Believers golden Chain; for whom he foreknew he did Predeſtinate, and whom he did Predeſtinate, them he called, and whom he called, he juſtified, and them he juſtified, he alſo glorified. This Scripture is ſo full of Light and Perfection, 'tis like the *Urim* and *Thummim* in *Aaron*'s Breaſt-plate of Judgment, to wear upon his Heart, for an everlaſting Memorial, when he appears before the Lord. *Exod.* xxviii. 30. For by this Scripture it is moſt Evident, that thoſe that were not elected, were never called or juſtified, nor ſhall ever be glorified, for the Links of this golden Chain are inſeparably conjoined together, ſo as never to be part-

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ed aſunder; and therefore the Apoſtle exhorts Perſons to give all Diligence to make their Calling and Election ſure. 2 *Pet.* i. 10.

But ſome may ask, wherefore do the Apoſtle in this place put Calling before Election?

I anſwer, Becauſe Election is a ſecret Thing which no Man can be aſſured of before the Lord is pleaſed to manifeſt it unto him by calling him.

But they may farther Inquire, how can Perſons know they are elected by their Calling, ſince Chriſt hath ſaid, that many are called, but few are choſen?

I anſwer, That there is a two-fold Call, one externally by the Word, and the other internally by the Spirit: Now that Call which Chriſt ſpeaks on there, is the external Call by the Word, but thoſe that are internally called by the Spirit, with the Word made quick and powerful, like a ſharp two-edged Sword peirceing and dividing aſunder the Soul and Spirit. *Heb.* iv. 12. Theſe being thus called, ſanctified, and ſealed by the Spirit of God are certainly aſſured of their Salvation, (as ſaith the Apoſtle) in the 2 *Cor.* i. 22. Who hath alſo ſealed us, and given us the earneſt of his Spirit in our Hearts; whereby ſaith he in *Ephe.* iv. 30. Ye are ſealed unto the Day of Redemption; and alſo in *Rom.* viii. 16 He ſaith the Spirit itſelf bears witneſs with our Spirits, that we are the Children of God, and if Children then Heirs of God and joint Heirs with Chriſt; but for all theſe Scriptures are ſo clear, yet I

know that there are many in these Days that do positively deny this Truth, but these are such as never had any Experience of the operation of the Spirit of God on their own Souls, being like that Fool in the *Psalms*, who said in his Heart, there is no God. *Psal.* xiv. 1. Because he himself had no Experience of him, nor no Communion with him.

There are also others that do affirm the Doctrine of Assurance to be a Licentious Doctrine because say they when Men are assured of their Salvation, then they may Live as they List, and do what they will for they cannot be damned.

I answer those, that the Doctrine of Assurance is far from giving any Encouragement to Persons to continue in Sin; shall we continue in Sin, (saith the Apostle) because Grace doth abound, God forbid! *Rom.* vi. 1. For we were delivered both from Sin, and Satan to serve him without Fear in Holiness and Righteousness all the Days of our Lives. *Luke* i. 74, 75. Therefore such are much mistaken who imagine that the Doctrine of Assurance gives Persons Liberty to Live in all manner of Sin and Wickedness, these Persons understand not what they say, nor whereof they affirm 'tis, all one as if they affirmed the more Assurance any Person hath of the Love of God, the less he will Love God, or the more he Loves God the less care he will take to serve him: Can any imagine that because they know themselves to be the Children of Light, that their Assurance

ance of Salvation will make them to Walk in Darkneſs; 'tis true indeed the Sons of God by their Sins, do often provoke the Lord, but can any be ſo fooliſh as to imagine that they do it, becauſe they know they are his Children, or becauſe they know that they are reconciled to God by the Death of his Son, ſhall this make them act like Enemies: Surely none can think thoſe Perſons that affirm this can be in their Senſes; but I do really believe that they do ſpeak what themſelves would do, if God ſhould manifeſt his Love to them in pardoning their Sins they would trample this precious Pearl under their Feet, and take the more Liberty to Live in all manner of Sin and Wickedneſs, and ſo turn his Grace into Wantonneſs, for 'tis generally the way of wicked Men to treſpaſs more on a Friend, then an Enemy; and therefore, 'tis the fear of Hell that keeps them in better Subjection then the Aſſurance of Heaven, for they know no other motive to duty but Fear. But the Doctrine of Aſſurance is the only motive to Saints to quicken and encourage them to walk in the ways of Holineſs, for Love is a far ſweeter and ſtronger bond of Obedience to them, then Fear, and this Truth is made manifeſt by Chriſt himſelf by way of Parable to *Simeon*, concerning a certain Creditor, that had two Debtors, and when they had nothing to pay he frankly forgave them both; he asks him which of them would love him moſt? *Simeons* anſwer was to Chriſt, him that had moſt forgiven him, and Chriſt tells him, that he

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had anſwered rightly. *Luke* vii. 41,—43. From which it is Evident, that Aſſurance doth advance both Love and Obedience, for if you compare thoſe Chriſtians, that are aſſured of their Salvation, with thoſe that are not, they differ as much as the bruiſed Reed doth from the ſtately Cedar: And whilſt the doubting Chriſtian doth but ſmoke the aſſured Chriſtion breaks out into a flame, and whilſt the aſſured Chriſtian is wreſtling with God like *Jacob*; how is the other foiled by Satan, and now having anſwered theſe Objections; ſurely none need to queſtion whether the Lord will have moſt Love and Service from his Friends or his Enemies.

Of Justification.

I Having before treated of Election and Redemption, do now proceed to Juſtification, which is the Abſolution of a Sinner from the Guilt and Puniſhment of Sin, by the Active and Paſſive Obedience of Chriſt, by which he diſcharged all our Debts and made a plenary Satisfaction to his Fathers Juſtice for us, by ſheding his moſt precious Blood on the Croſs, by which his Righteouſneſs alone is wholy imputed to us for our Juſtification and eternal Salvation.

Now many and great Controverſies have been in the World concerning this Doctrine of Juſtification; whether the Elect were juſtified from Eternity or in time; andmany learned and pious

Perſons

Persons, have affirmed that the Elect were justified from Eternity. But with submission, I do humbly conceive it to be after the fall of *Adam*, when Christ Jesus our Lord and Saviour entered into Covenant with his Father to redeem fallen Men; and suppose those Persons that hold it to be from Eternity, did never rightly consider the difference between his fore-knowledge, his purpose, and Election. I have already declared his Omniscency to be Eternal, by which he did foresee *Adams* fall, and so according to his eternal Purpose in Christ did make a Covenant with him after the fall, to redeem as many as he should Elect or Chuse out of that fallen Estate; at that same time, I do believe all the Elect were justified virtually by that Covenant, so soon as it was made, but not actually till the price was paid by Christ, viz. till his Soul was made an offering for their Sin, which was performed by him, when he shed his precious Blood on the Cross, for without shedding his Blood, there could be no remission of Sin.

But doth not the Apostle say, that we are justified by Faith, and if this be so; how can it be said, that we are actually justified till we do believe?

I answer, The Apostle *Paul* saith, we are justified when ungodly; *Rom.* iv. 5. and therefore, we must be justified before we do believe; but we must consider, that the Scripture speaks of a threefold Justification, which ought to be rightly and truly distinguished; in one place it

it ſays, we are juſtified by Works, and in another place by Faith, and in another place by the Blood of Chriſt. Now ſome do ſuppoſe, that when *James* ſays, we are juſtified by Works, that he was then exhorting a People that were all for Faith without Works: And likewiſe, when *Paul* ſpeaks of Juſtification by Faith, he was then ſpeaking to Phariſaical Juſtiſiaries, who were all for Works without Faith, by which Exhortations, they both did endeavour if they could, to make them to join their Faith and Works together, by telling them, that Faith without Works was dead. But if we farther conſider, that Faith and Works are both but Fruits and Evidences; as the Apoſtle calls them, then we are juſtified by neither before God, but only by the Blood of his Son, for our Works are but Evidences before Men, and our Faith is but an Evidence to our own Conſcience; Therefore, ſaith the Apoſtle, haſt thou Faith, have it to thy ſelf before God? for happy is he that condemneth not himſelf in the thing he alloweth, *Rom.* xiv. And Chriſt alſo ſaith of the Scribes and Phariſees, by their Fruits ye ſhall know them, for Men do not gather Grapes of Thorns, nor Figs of Thiſtles, but a good Tree bringeth forth good Fruit, and a corrupt Tree evil Fruit. *Mat.* vii. 16, 17. By which 'tis Evident, that our Works as Fruits do either Juſtify or Condemn us before Men; and our Faith doth either Juſtify or Condemn us to ourſelves by our Conſciences. But we are juſtified before God, and abſolved or acquitted from the

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guilt and punishment of Sin, neither by our Faith nor Works, but only by the Blood of Christ; as saith the Apostle in *Rom.* v. 8, 9, 10. For God commended his Love towards us, in that while we were yet Sinners; Christ died for us, much more then being now justified by his Blood, we shall be saved from Wrath thro' him: For when we were Enemies we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his Life.

But some will say, that if our Sins are already pardoned, and we were acquitted from the guilt and Punishment of them when Christ shed his Blood on the Cross; then why are we still commanded to pray for the Pardon of our Sins, if they are already pardoned?

I answer with that of the Apostle, in *Heb.* x. 14. That by that one Offering he hath for ever perfected them that are sanctified, and so hath freed them from the Condemnation of Eternal Punishment, and therefore for any to pray to God for Christ to make another Satisfaction to his Justice for their Sins, is to pray that he may come and be Crucified again, for without new sheding of Blood, there can be no new Remission; and I say thus to pray to God for the pardon of Sin, is contrary to the whole current of Scripture, (for saith the Apostle) he died to Sin once, but being raised again from the Dead, he dieth no more. *Rom.* iv. 8, 9. For where there is once remission of Sin, there remains no more offering for Sin; for then he

must

muſt often have ſuffered ſince the Foundation of the World; but now once in the end of the World hath he appeared to put away Sin by the Sacrifice of himſelf; and this Truth being ſo plainly confirmed by the Apoſtle, he makes this Concluſion, that if we Sin willfully after we have received by knowledge of it there remains no more Sacrifice for Sin. *Heb.* x. 26. Which Scripture is not to be taken as moſt do for the Sin, againſt the Holy Ghoſt or unpardonable Sin. For that was only charged on thoſe that ſaid Chriſt caſt out Devils by *Beelzebub*, and becauſe they ſaid he had an Unclean Spirit. *Mar.* iii. But to receive the knowledge of the Truth which he there ſpeaks off, is to believe that there will be made by Chriſt no more offering for Sin; and thoſe Sin wilfully againſt the Truth that do believe there will be any more offering made by him for Sin, and ſuch may expect nothing but the Judgment of God, and do deſerve a ſorer Puniſhment then they that deſpiſed *Moſes*'s Law, for treading under Foot the Son of God; from which it is plain, that thoſe are ſaid to tread under Foot the Son of God; that do not believe that by this one offering of his, he did wholly Expiate all the Sins of the Elect, but do look for another Sacrifice to free them from eternal Condemnation; but although by that one offering he freed all the Elect from the Condemnation of eternal Puniſhment; yet they are not thereby freed in this Life from temporal Puniſhments; as *David* by the Spirit of God declar-

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eth in *Psal.* xxlix. 27,——35. Speaking thereof the Covenant that God the Father made with his Son for us; whereby he assures us, That he will keep his Mercy for ever, and his Covenant shall stand fast with him, and his Seed also shall endure for ever; but if his Children forsake his Law and walk not in his Judgments, and break his Statutes, then he will visit their Transgressions with a Rod, and their Iniquity with Stripes, but his loving Kindness he will not take away nor suffer his Faithfulness to fail, nor break his Covenant, nor alter the thing that is gone out of his Lips. By this Scripture we may see that the Salvation of all the Elect stands sure in Christ, that they shall neverPerish in the World to come; but if they Sin against him, and forsake his Law, then he will punish or chastise them in this World with a Rod for their Iniquities, with temporal Punishments; and therefore as we daily Sin against him, we daily ought to pray for the forgiveness of Sin, that the temporal Punishment of it may be forgiven us; which Example we have from *David* for our Encouragement, in *Psal.* xxxii. 5, 6. For so soon as he acknowledged and confessed his Transgression, the Lord forgave him; and for this (saith he) shall every one that is godly pray unto thee. And also St. *James* saith; If any be afflicted, let him Pray, and if any be sick among you, let him send for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord, and the Prayer of Faith shall save

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the Sick, and the Lord ſhall raiſe him up, and if he hath committed Sins, they ſhall be forgiven him: For the effectual fervent Prayer of a righteous Man availeth much. *James* v. And *Solomon* for our Encouragement, ſaith, the Prayers of the Upright are his Delight; but ſurely the Prayer here St. *James* ſpeaks off prevailes with God for more then temporal Bleſſings, for he ſays, the Prayer of Faith ſhall ſave the Sick. It is true, for ſo they have, and ſo they will ſave and deliver them, but not from Eternal Puniſhments, but only Temporal, and ſo the next Words explain the former: And the Lord ſhall raiſe him up, *viz.* if he committed Sin, which was the cauſe that God did viſit him with Sickneſs, by the Prayer of the Righteous he ſhall be reſtored again to Health; and the Puniſhment of the Sin ſhall be forgiven him; and this I do believe is the true meaning and interpretation of that Scripture, that ſays the Prayer of faith ſhall ſave the Sick: For the Prayer of faithful *Abraham* who was ſo ſtrong in Faith, that he believed in God ſo ſtedfaſtly as not in the leaſt to ſtagger or to doubt, which Faith was counted to him for Righteouſneſs, yet he by Prayer could not obtain of the Lord for his Son *Iſhmael* the Bleſſing of the eternal Inheritance, but only the temporal Mercies and Bleſſings of this World. Now this Scripture being thus truly opened, and if as well applied, doth diſcover the blind ignorance of thoſe fooliſh People when Sick, and under the apprehenſion of Deaths approaching, who

who presently send to a Priest to pray for them, imagining that their Prayers can prevail with God immediately to give them Heaven, and save them from Hell at the last Hour, and although their whole Lives have been spent in Sin and Wickedness, yet they believe there is such Vertue in the Prayers of a Priest, that he can prevail with God to save their Souls; then comes the Priest in haste and talks a little to them, and says over a few Prayers for them, and then gives them the Sacrament (as he calls it) with an Absolution, and then if they die, they go out of the World with full Assurance of Heaven (as they do believe) by the Virtue of this Peace-Offering that the Priest hath made to God for them; and pray now tell me what we can call this but the horrible deceit of Priestcraft, which I think is full as bad, if not worse then that of Witchcraft, thus to delude poor Souls. But now I would not have any one to mistake me, and think that I do scoff at Prayer, (for I highly prize it) or that I do ridicule all those that at such times do send for a godly Minister to pray to the Lord for them, either to Ease their Pain or support them under it; or if it be his good Pleasure to deliver them from it, whether by Life or Death; or that the Lord would Chain up Satan at that Hour, and not give him Power over them, but lift up the Light of his Countenance upon them, and shine on their Souls in the Face of his Son, and manifest his Love in Christ to their Souls, and wholly rest alone on the

Merits and Interceſſion of Chriſt (and not on the Prayers of a Prieſt) for pardon of their Sins and Salvation of their Souls; by that one Offering, that he once made to God for them, and all that do believe and obey him; this is certainly praiſe-worthy for any, thus to ſeek the Lord by Prayer, for the Manifeſtation of his Love and Grace unto them, through the Merits and Mediation of his Son.

But for any to believe that the moſt holieſt Man on Earth (and much leſs a drunken or debauched Prieſt) can by his Prayers prevail with Chriſt to obtain of his Father for them the Bleſſings of Eternal Life and Glory, will find themſelves groſly miſtaken, for this is to trample under Foot the Blood of the Son of God, in not believing that Offering which he hath already made to be a compleat Sacrifice, to ſatisfy his Fathers Juſtice for the Sins of all the Elect; and ſure I am, it will prove the beſt and ſafeſt way for all the Children of God that do deſire Comfort and Conſolation from Chriſt in a dying Hour, to reſt alone on that one offering for Sin that he hath already made; and only depend on the Blood that was then ſhed for our Redemption, Juſtification, and Eternal Salvation by Jeſus Chriſt our Lord; and not to pray for another Sacrifice to be made, to expiate their Sin, but to believe that their Sins are already pardoned by that one Offering, and that there is now no more Condemnation to them that are in Chriſt Juſes; and daily to pray for the Manifeſtation of that Pardon,

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to be ſealed to their Souls by his holy Spirit.

Of Sanctification.

I Having before treated on Election, Redemption, and Juſtification ;. I now come to ſpeak ſomething of the Work of Sanctification by the Spirit, for as Election is ſaid to be the Work of the Father and Redemption, the Work of the Son, ſo is Sanctification attributed to be wrought in us by the operation of the Spirit: and as Chriſts Righteouſneſs was imputed to us for our Juſtification, ſo his Righteouſneſs is alſo imparted to us for our Sanctification, for as Juſtification is the acquitting of a Sinner from the guilt of Sin, by the virtue of the Blood of Chriſt, ſo Sanctification is a Waſhing or Cleanſing a Sinner from the filth of Sin, by the Spirits Application of that Blood to the Soul, by which he is made Holy: For 'tis written ſaith the Apoſtle, be ye holy for I am holy. 1 *Pet.* 1. 16. For both he that ſanctifieth, and they that are ſanctified are all of one. *Heb.* i. 11. For without Holineſs, ſaith the ſame Apoſtle, no Man ſhall ſee the Lord. Now many Perſons are miſtaken about Sanctification or Holineſs, and think that their upright walking before God in all his Commandments and Ordinances blameleſs, is Sanctification or Holineſs. But this the Apoſtle calls Righteouſneſs. *Lu.* i. 6. Speaking there of *Zachariah* and *Elizabeth*, he ſaith, they were both Righteous before God, walking in all the Commandments and Ordi-

nances of the Lord blamelefs; but Holinefs is not attributed to any Work that we do or can perform, but what the Spirit of the Lord doth Work in us, and for us without us; for faith the Apoftle, not by Works of Righteoufnefs, which we have done, but according to his Mercy he faved us, by the wafhing of Regeneration, and the renewing of the Holy Ghoft. *Titus* iii. 5. Now there is a great Difference between Morality and Sanctity, for the moral Man may feemingly walk unblamably by his outward Conformity to the Law of God with his outward Man, *viz.* 2 *Chron.* xxv. 2. That he did that which was right in the fight of the Lord, but not with a perfect Heart, and indeed this is the real difference between a Saint and a Sinner, the one is conformable to the Law of God with the outward Man, *viz.* the Body, but the other is conformable to the Law of God with the inward Man, *viz.* the Heart; and this is that which the Lord chiefly looks at and requires of the Sons of Men; faying, Son of Man give me thy Heart, and I can fee no difference between the Sins of Saints and Sinners, but that the unregenerate Man fins with full Confent both of Soul and Body, and the regenerate Man he only Sins, by the fleshly part, fometimes overcoming the Spirit; and this the great Apoftle St. *Paul* affirms, where he cries out, what a wretched Man he was when the Law of his Members warred againft the Law of his Mind, bringing him into Captivity to the Law of Sin, which made him do what he allowed

allowed not, (for ſaith he) what I would, that do I not, but what I hate, that do I, if then (ſaith he) I do that which I would not, I conſent unto the Law, that it is good, and then it is no more I that do it, but ſin that dwelleth in me; and if any be ſo ignorant as to inquire who this I, and Me is, he tells them it is his fleſhly part, in which dwelleth no good Thing; and in the Concluſion of all, he poſitively affirms it for Truth, that with his Mind he ſerves the Law of God, but with his Fleſh the Law of Sin. *Rom.* vii. This ſanctified Mind or regenerate and renewed Spirit which St. *Paul* ſpeaks off, is the Kings Daughter which is all Glorious within, whoſe Cloathing is of wrought Gold, and ſo fair that there is no ſpot in her; Therefore ſaith *David*, Bleſſed is the Man whoſe Tranſgreſſion is forgiven, and whoſe Sin is covered, to whom the Lord imputeth not Iniquity, and in whoſe Spirit there is no Guile, by which 'tis Evident that this regenerate Spirit being renewed and ſanctified by the Holy Ghoſt, is cleanſed from Sin wholly by the Blood of Chriſt, and theſe are they only that pleaſe the Lord: For they that are in the Fleſh (ſaith the Apoſtle) cannot pleaſe God, but (ſaith he) ye are not in the Fleſh but in the Spirit, if the Spirit of God dwell in you, and if any Man hath not the Spirit of Chriſt, he is none of his. *Rom.* vii 8, 9. And what ſaith the Apoſtle? Know ye not that your Bodies are the Temples of the Holy Ghoſt which is in you, which you have of God. 1 *Cor.* vi. 19. And they that

have their Spirits renewed, and thus ſanctified by the Holy Ghoſt in Scripture are called Saints. 1 *Cor.* i. 2. And all thoſe that have not their Spirits renewed and ſanctified by the Holy Ghoſt are denominated in Scripture for wicked Perſons, and it is this Spirit that makes the Diviſion and Deciſion between the Sheep and the Goats, for both Perſecution and Separation proceeded from theſe two Spirits which is clearly demonſtrated in that notable inſtance of *Jacob* and *Eſau*, who could neither agree in this World, nor the Womb together, and ſo it will be to the End of the World, for they that are born after the Fleſh will ſtill perſecute thoſe that are born after the Spirit, and this made *Cain* to kill his Brother *Abel*, becauſe he was wicked and his Brother was righteous, and there is a vaſt different Character given in Scripture of theſe two Seeds, although both commit one and the ſame Sin, as that Example of *Cain* and *David*, for which *Cain* is branded in Scripture by the Holy Ghoſt for a wicked Perſon, but the Holy Ghoſt never gives *David* that Character, but ſpeak honourably of him, calling him a Man after Gods own Heart, and the reaſon is this, becauſe he had a ſanctified and Holy Spirit within him, which he prayeth the Lord not to take away from him, which Spirit did neither Aſſent nor Conſent to that wicked Act, but was overcome by his fleſhly Part, ſo that what the Fleſh did, his Spirit did not allow, but hate; as *Paul* ſpeaks of himſelf, being overcome by the Fleſh; but *Cain*

not

not having a regenerate but a wicked Spirit within him, which did both Assent and Consent with his Flesh in committing that horrid Sin of Murder, therefore the Holy Ghost brands him for a wicked Person, saying, not as *Cain* who was of that wicked one, who slew his Brother. And so likewise *Lot* committed that horrible Sin of Incest, yet the Holy Ghost in Scripture never branded him for a wicked Man, but when it makes mention of him, it calls him Just *Lot*, and if any Person doth wonder why he should be called Just *Lot*, the very next Words gives the Reason; because he had a righteous Soul, which was vexed with the filthy Conversation of the wicked Sodomites, thus the Souls of the righteous, are daily afflicted with the Sins of the Old Man and long to have their own Lusts and Corruptions wholly destroyed, and therefore there is a continual warfare maintained in them in this Life between their Flesh and Spirit which doth manifest them to be the Children of God.

Now many Persons are very Desireous to know the Time when the Holy Ghost Sanctifies and makes holy the Souls of Persons? I answer, when Christ is pleased to send him; for the Apostles themselves must wait till Christ sent him to them from the Father. *John* xv. 26. Sometimes he is sent to sanctify Infants in the Womb, as *Jeremiah* and *John* the Baptist, and sometimes to Persons of any Age, as all *Cornelius*'s Friends and Kinsfolks, that he had called to hear the Words of *Peter*. *Acts* x. 44.

For as *Peter* was ſpeaking unto them, the Holy Ghoſt fell on all them that heard the Word. But was not that the Baptiſm of the Spirit? Yes, it was the ſame Baptiſm that Chriſt promiſed to Baptize his Diſciples withal; for ſaith the Apoſtle, when the Holy Ghoſt fell on the Gentiles, as on us, at the beginning: Then remembered I the Word of the Lord how he ſaid; *John* indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt. *Acts* xi. 15, 16. But was not then that Baptiſm of Water Chriſts Baptiſm? I anſwer it was not, for he neither Inſtituted it nor Adminiſtered it, nor never owned it to be his Baptiſm; for he calls it *Johns* Baptiſm in that queſtion, which he demanded of the Chief Prieſts and Elders to anſwer him; the Baptiſm of *John* ſaith he, whence was it, from Heaven, or of Men? And it is no where in all the Scripture called the Lords Baptiſm, as his Supper is called the Lords-Supper in Scripture; becauſe he did both inſtitute and adminiſter that to his Diſciples, and if he had inſtituted and adminiſtered the Baptiſm of Water, it would have been called the Lords Baptiſm: But the Baptiſm of Water was no more then a type or a figure of Chriſts Baptiſm of the Spirit; as St. *Peter* calls it, in the 1 *Pet.* iii. 21. And therefore the Baptiſm of the Spirit is compared to Water becauſe it is of a cleanſing and purifying Nature; for as the Body may be cleanſed by waſhing with Water, ſo the Soul is cleanſed by the Baptiſm or waſhing of the Spirit, as in that forementioned

ed Scripture in *Titus*, ſaith not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us by the waſhing of Regeneration, and the renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour, and therefore it is by this Spirits Baptiſm, by which we are regenerated and born again, and made heirs of God, and joint heirs with Chriſt. *Rom.* viii. 17. For he that is joined to the Lord is one Spirit, as ſaith the Apoſtle, in 1 *Cor.* vi. 17. And by this one Spirit we are all Baptized into one Body, whether *Jews* or *Gentiles*, Bond or Free. 1 *Cor.* xii. 13. And therefore we may plainly and evidently ſee, that it is not the Baptiſm of Water, but the Baptiſm of the Spirit that ſanctifies us, and makes us Members one of another, which ſanctified Members make his myſtical Body, *viz.* the Church of Chriſt which he purchaſed with his own Blood, whereof he is the Head. *Ephe.* i. 22, 23. And through him we have acceſs by this one Spirit unto the Father, and are no more Strangers and Foreigners, but fellow Citizens with the Saints, and of the houſhold of God. *Ephe.* ii. 19. And it is Evident, that this one Body hath but one Spirit, one Hope, one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and thro' all, and in them all. *Ephe.* iv. 4, 5. And although there be many Sects of Religions and more Opinions, which makes ſo many diviſions in the World at this Day, yet there are but two Seeds or ſorts of Perſons in the World, the

the one Regenerate and the other Unregenerate, Wheat and Tares, Sheep and Goats, and these have but two places of Worship, the Church of Christ, and the Synagogue of Satan, and all have but two Masters, God or the Devil, and all at the last most go but unto two places, Heaven and Hell, and there to remain for ever to all Eternity, and this is the final end and stay of all sanctified and unsanctified Persons.

Of Glorification.

I Having before treated on the Doctrines of Election, Redemption, Justification, and Sanctification; I shall now speak something of Glorification. The beloved Apostle St. *John* in his first Epistle, and iii Chap. Speaking there of the Love of God, and the Glory of the Sons of God; begins it with a most wonderful note of Admiration, 'tis like a Cryers ringing of a Bell or making an O Yes, before he declares his Proclamation. *Behold* (saith he) what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God; and beloved (saith he) now are we the Sons of God, but it doth not yet appear, what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is; in this World in his state of Humiliation, Persons saw him, then rather as he was not, then what he was who was (saith the Apostle) declared to be the Son of God with Power, according to the Spirit of Holiness. *Rom.* i. 4. And saith St.

St. *John*, we beheld his Glory, a taste of which he gave him with *James* and *Peter* (before they tasted of Death) at his Transfiguration on *Mount Tabor*, where the fashion of his Countenance was altered, and his Raiment white and glistering, while *Moses* and *Elias* talked with him, who appeared in Glory. *Luke* ix. 29,——33. And also a Glimpse of his Glory he shewed to *Moses*, being in the Clift of a Rock, who only saw his back Parts as he passed by, which made his Face shine, that the People were afraid to come nigh him, before he put a vail over it. *Exodus* xxxiv. And *Stephen* also being a Man full of the Holy Ghost, did see the Heavens opened, and saw the Glory of God and Jesus standing on his Right Hand, which Glory made his Face to look like the Face of an Angel. *Acts* vii. 55. And also the great Apostle St. *Paul*, who was caught up into Paradice, where he both saw and heard Things unutterable not lawfull for him to speak, says in the 1 *Cor.* ii. 9. That Eye hath not seen, nor Ear hath not heard, neither hath it entered into the Heart of Man to conceive the Things that God hath prepared for them that Love him, which the Lord had revealed to them by his Spirit.

And if the earthly *Mount-Sion* was so beautiful for Situation, that it was the joy of the whole Earth, as the *Psalmist* speaks, what is then the Heavenly *Mount-Sion* and new *Jerusalem* above; having the Glory of God, whose Light is like unto a *Jasper* and the Foundation precious Stones, and the Gates Pearls, and the City

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pure Gold, the Lord God Almighty and the Lamb, are the Temple of it, and the Light of it, and the River in it, the pure Water of Life, and the Tree of Life in the Street bearing twelve manner of Fruits; in it is no Night, for their God is the Light of it; the Inhabitants of it are a Kingdom of Kings which ſhall reign with him for ever and ever. *Rev.* xxi, xxii. Chap. And in his Preſence as the *Pſalmiſt* ſpeaks, is fullneſs of Joy, and at his Right Hand are Pleaſures Immortal, and Crowns Incorruptable, and Joys Unſpeakable, and full of Glory; which the Apoſtle to expreſs it more fully, calls it an Exceeding and Eternal Weight of Glory, which Glory is ſo great, that the Angels themſelves cannot behold, but cover their Faces, and neither the Tongues of Men, nor Angels can Expreſs it; St. *Auſtin* being in his Study, had got Pen and Paper to write to St. *Jerom*, ſomething of the joys of Heaven, and as he was going to write, a flaſh of Lightening came to his ſtudy Window, and his Study was full of ſweet ſmelling Odours; and he heard a Voice ſaying, *Auſtin*, what doeſt thou, canſt thou compaſs the World with a Nut-ſhell, or put the Sea into an Earthen Veſſel? So ſoon mayſt thou ſet forth the Glory and Joys of Heaven; But didſt thou but ſee what I ſee and feel, what I do feel yet, thou wouldſt fall ſhort to expreſs it: Which Voice put a Period to *Auſtin*'s writing, and the next News he heard St. *Jerom* was Dead: From which it appears, that the Joys of Heaven are better felt then expreſt; for as the

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place is moſt Delectable ſo the Society will be moſt Comfortable, and the Joys Unconceiveable to ſee the beatifick Viſion of the Triune God where the Myſtery of the bleſſed Trinity, Father, Son, and Spirit ſhall be unfolded. Beſides thoſe heavenly Hoſts of Angels both Cherubims and Seraphims that attend before his Throne; and alſo the Patriarchs, Prophets, and Apoſtles, with the innumerable company of Saints and Martyrs all cloathed with the white Robes of Chriſts Righteouſneſs, with Palms in their Hands, we ſhall ſee when we come unto *Mount-Sion* and to the City of the Living God the heavenly *Jeruſalem*, and to an innumerable Company of Angels, and to the general Aſſembly of the Firſt-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the New Covenant. *Heb.* xii. 22, 23. Where our Knowledge of all divine Myſteries ſhall be made Perfect, and what we ſee or know here in part ſhall be done away, for we ſhall ſee him as he is, and ſhall all with open Face as in a Glaſs, behold the Glory of the Lord, and be changed into the ſame Image from Glory to Glory, by the Spirit of the Lord. 2. *Cor.* iii. 18. And although the Scripture doth ſo largely ſet forth the glory of Heaven and the Bleſſedneſs of the Saints, yet when we come thither we ſhall certainly ſay as the Queen of *Sheba* ſaid, when ſhe ſaw the Glory of *Solomon*, that the half was not told us in this lower World.

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Now having ſhewed in part what the Scripture declares of the Glory of God, and the Glory of Heaven, and the Glory of the Saints, which they ſhall enjoy with God eternally for ever, and indeed, it is that Word Eternal which makes it ſo glorious and compleat a Happineſs, for could ever this Glory be loſt, or were it to ceaſe after many Millions of Ages, it could not be a compleat Happineſs, becauſe not Everlaſting, for it was the fading and looſing of the earthly Riches and Glory, that made the Wiſe King *Solomon* to write Vanity on all Things here below; for he that gets the greateſt Riches, Honour or Glory that can be attained here on Earth, gets that he cannot keep: But whoſoever ſhall be made partakers of theſe heavenly Bleſſings and Inheritance above, ſhall obtain a Glory they can never loſe, and this is that which makes it to be a real and true Happineſs.

And therefore ſaith the Apoſtle it is the Spirit itſelf that beareth witneſs with our Spirits, that we are the Children of God. *Rom.* viii. 16. In whom alſo after that ye believed ye were ſealed with the holy Spirit of Promiſe. *Ephe.* i. 13. And this Teſtimony of the Spirit of God brings into the Soul ſuch a clear Light, which Scatters all the Clouds and Doubts be they never ſo many; and as St. *Chryſoſtom* ſaith, if a Creature never ſo glittering ſhould tell Men ſo, there might be ſome heſitating but the Spirits witneſs and ſecret inward Teſtimony is as ſtrong and efficatious; nay, more powerful then

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if it were with the outward Voice of an Angel from Heaven, that were ſent on purpoſe to a Chriſtian by Chriſt himſelf, to tell him that he loved him, and ſhed his Blood for him.

But do all that are called, and ſanctified by the Spirit know it?

I anſwer No; for all are not called after the ſame manner, ſome are called with a ſtill Voice as it is ſaid of *Lydia*; the Lord opened her Heart, and alſo when the Lord called *Samuel* he knew not, that it was the Lord, and alſo thoſe Infants that are ſanctified in the Womb may be ignorant of the time of their Calling; but thoſe that in that time of the Goſpel after Chriſts Aſcenſion, that had the Spirit powered out upon them, had the evident Demonſtration of it, and likewiſe thoſe that were deſigned by the Lord for ſome extraordinary Work; as *Paul* or thoſe that were great Sinners; as *Mary Magdalen* had more evident Demonſtration then others, ſome the Spirit gently draws, as it did *Lydia*, and others it drives as it did the *Jaylor*, but bleſſed are thoſe whom he calls, and Sanctifies whether drawed or driven.

But how ſhall I know ſaith many a poor Chriſtian, whether I am called and ſanctified by the Spirit of God?

I anſwer: By the Spirits working his Graces in the Soul, as Faith, Hope, Love, and Humility, by which the ſanctified Soul is illuminated; for as in the Creation of the World, God firſt began with Light after the Spirit had moved upon the Face of the Waters, ſo in this new

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Creation of the Soul in Chrift Jefus, by the Spirits moving on the Soul, he begins with Light alfo; and this Comparifon the Apoftle makes in 2 *Cor.* vi. 6. For (faith he) God who commanded the Light to fhine out of Darknefs, hath fhined in our Hearts to give the Light of the Knowledge of the Glory of God in the Face of Chrift Jefus, and ye (faith the Apoftle) who were fometimes Darknefs are now Light in the Lord. *Ephe.* v. 8. Who hath delivered us from the Power of Darknefs, and tranflated us into the Kingdom of his Son, by which Light received from the Spirit, the Chriftian may anfwer himfelf, as the blind Man did the Pharifees, this thing I know, that whereas I was Blind, now I See.

And as a Chriftian may know his Sanctification by feeing, fo he may alfo by feeling, as *John* was a burning, as well as a fhining Light, fo alfo is the Spirit of Chrift, as thofe two Difciples of Chrift that walked with him to *Emmaus*, after he had opened their Eyes, do teftify; faying, Did not our Hearts Burn within us while he talked with us by the way? *Luke* xxiv. 32. And fo when the Spirit of Chrift comes into the Soul, the Heart will burn, and alfo leap for Joy, as the Babe in *Elizabeth*'s Womb, at the Salutation of *Mary*, and when thou art fealed by the holy Spirit, thy Soul will magnify the Lord with *Mary* and thy Spirit will rejoice in God thy Saviour.

But are all that are called and fanctified by the Spirit, fealed with the Spirit?

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I anſwer no; for then all would have a full Aſſurance of their Salvation, and ſo be eſtabliſhed, for ſaith the Apoſtle, all the Promiſes of God in him are yea, and Amen, unto the Glory of God by us; for he that eſtabliſheth us with you in Chriſt, and hath anointed us is God, who alſo hath ſealed us and given the Earneſt of his Spirit in our Hearts; 2 *Cor.* i. 20, 21, 22. which is the Earneſt of our Inheritance untill the Redemption of the purchaſed Poſſeſſion, unto the Praiſe of his Glory. *Eph.* i. 14.

But now ſaith the poor doubting Chriſtian, what muſt I do to obtain this bleſſed Evidence and Teſtimony of the Spirit?

I anſwer, the way to obtain it is to believe, for the Scripture ſaith to him that believes all Things are poſſible. *Mar.* ix. 23. But how can I believe ſaith the poor Soul, untill I have a a particular Promiſe to ground my Faith upon, for that which many call Faith, which is not grounded on a Promiſe, is nothing leſs then Preſumption.

I anſwer, It is indeed the Spirits Office to apply ſome Promiſe in Scripture, to the Soul of ſome Perſon in Particular before that Perſon can believe that Promiſe doth belong to him; and therefore that Advice that Chriſt himſelf gives, is the beſt way for a Chriſtian to Uſe to obtain it, and he bids thee ask, ſeek, and knock, and hath promiſed, that thoſe that ask ſhall receive, and thoſe that ſeek ſhall find, and thoſe that knock it ſhall be opened unto them; for every one that asketh receiveth, and

he that ſeeketh findeth, and to him that knocketh, it ſhall be opened; and if a Son ſhall ask Bread of a Father, will he give him a Stone, or if he ask a Fiſh, will he give him a Serpent? and if ye being Evil know, how to give good Gifts to your Children: how much more ſhall your heavenly Father give the Holy Spirit to them that ask him.

But ſaith the poor Chriſtian, I have prayed and asked already a long time, but have no anſwer, and therefore, I much fear there is no Promiſe that the Spirit belongs to me, to aſſure me of my Salvation?

I anſwer, ſtill pray, ask and wait at Heavens Beautiful Gate, till thou doſt receive it as the poor Cripple at the Beautiful Gate of the Temple. *Acts* iii. 2. Or as that poor Impotent Man did at the pool of *Betheſda*, for thou knoweſt not how ſoon the Spirit may move thy Soul as the Angel did the Waters, and bleſſed are they that do believe and wait till there be a Performance of thoſe Things, the Lord hath promiſed, that after they have done the Will of God, they may receive the Promiſe. *Heb.* x. 36. What if the Lord for a ſmall moment hath forſaken thee, and in a little Wrath hath hid his Face from thee; yet with everlaſting Kindneſs will he have Mercy on thee, ſaith the Lord thy Redeemer for the Mountains ſhall depart, and the Hills be removed, but his loving Kindneſs ſhall not depart, nor the Covenant of his Peace be removed. *Iſa.* liv. 8, 9, 10. And who is among you (ſaith the Lord by the Prophet) that feareth the Lord, and obeyeth the

Voice of his Servant that walketh in Darkneſs, and hath no Light; Let him truſt in the Name of the Lord and ſtay upon his God, but thoſe that will not tarry the Lords time, but kindle a Fire of their own and walk in the Light of their Fire and Sparks they have kindled, all that they ſhall have from the Lord is this they ſhall lye down in Sorrow. *Iſa.* l. 10, 11. Therefore, it is a good Thing, ſaith the *Pſalmiſt* to wait patiently on the Lord. I waited patiently (ſaith he) for the Lord and he heard me and brought me out of a horrible Pit of Mire and Clay, and ſet me on a Rock, and eſtabliſhed my goings, and put a new Song into my Mouth, even praiſe unto our God: Many ſhall ſee it, and fear, and ſhall truſt in the Lord, *Pſ.* xl. 1, 2, 3. Conſider alſo, how *Sauls* impatience for not waiting the Lord's time, loſt his Kingdom, and if the poor Cripple that waited for the Angels moving the Waters had not waited there till Chriſt had come, he had not then been healed, for no Man would put him into the Water, and St. *James* encourageth Perſons to wait on the Lord with patience from Temporal Arguments, for (ſaith he) the Husbandman waiteth with long Patience for the Fruits of the Earth, and then makes a ſpiritual Application from it, by bringing in the Example of the Prophets, what Patience they endured in all their Sufferings and Afflictions, and in the Concluſion, he bids them conſider the Patience of *Job*, and the End that the Lord made with him. *James* v. Now ſaith the Apoſtle in

Rom. xv. 4. What things were written afore, time were written for our Learning, that we through Patience and Comfort of the Scripture, might have Hope; and therefore ſaith he again in *Heb.* vi. 12. Be ye not ſlothful, but followers of them who through Faith and Patience inherited the Promiſes.

But what Directions can you give now to thoſe who after their patient waiting have received the earneſt of the Spirit?

I recommend them to that Advice, the Apoſtle gives to the *Epheſians*, in the iv. 30. To take care that they grieve not the Holy Spirit of God, whereby they were ſealed to the Day of Redemption, and alſo to walk cloſe with God like *Enoch*, that at their Tranſlation their Teſtimony may be continued to the End, that their Ways have pleaſed the Lord. And alſo to be much in Prayer, but more in Praiſes, and conſider what great Things the Saints of God have obtained from the Lord by Prayer, one calls it the key of Heaven; And the *Pſalmiſt* ſaith, the Eyes of the Lord are upon the Righteous, and his Ears are open to their Cry. *Pſal.* xxxiv. 15. And the Lord changed, praying *Jacobs* Name into prevailing *Iſrael*, ſaying to him, thy Name ſhall be called no more *Jacob* but *Iſrael* for as a Prince haſt thou prevailed with God. *Gen.* xxii. 28. And this he obtained from the Lord by Praying and Wreſtling with him. And when *Iſrael* had provoked the Lord by making the Calf, he had deſtroyed them, had it not been for Praying *Moſes*

for

for the Lord ſaid to him, let me alone that I may deſtroy them. *Deut.* ix. 14. St. *Auſtin* Commenting on thoſe Words, cryes out Lord (ſaith he) who holds? thee and if there had been but ten Righteous Perſons in Sodom, *Abraham* had prevailed with God by Prayer, not to deſtroy it; and many famous inſtances there be both in Scripture and Hiſtory of the great Bleſſings and famous Deliverances, the Saints and Servants of the Lord have obtained from God by Prayer, which to ſpeak on at the preſent, the Time would fail me, for I ſtudy Brevity, but this may put the Reader in Mind farther to enlarge who may have more Leaſure.

And as Prayer is a noble and Divine Exerciſe of the Soul with God which Reſpects, the good of the Creature, ſo Praiſe and Thankſgiving is a Duty of a far more Noble and Divine Nature, becauſe it reſpects the Glory of the Creator, who is God, bleſſed for ever which is certainly a more noble and ultimate End then the Good of Man. And therefore if the Lord by his Holy Spirit hath ſealed the Pardon of thy Sins to thy Soul, then break forth into Praiſes like Holy *David*, and ſay, Bleſs the Lord O my Soul, and all that is within me, bleſs his Holy Name, and forget not all his Benefits, who hath forgiven all thine Iniquities, and healeth all thy Diſeaſes: Or with the Prophet *Micah* vii. 18. ſaying, Who is a God like unto thee, who pardoneth Iniquity and paſſeth by the Tranſgreſſion of the Remnant of thy Heritage. And let us always be given thanks

to

to the Father which hath made us meet to be partakers of the Inheritance of the Saints in Light. That the God of all Grace who hath called us into his Eternal Glory by Christ may Strengthen, Eſtabliſh, and make us Perfect in Chriſt Jeſus. By him therefore, let us offer the Sacrifice of Praiſe to God continually, that is the Fruit of our Lips, giving Thanks to his Name. And as holy *David*'s Heart was ſo filled with Praiſes, that his Tongue could ſcarcely utter them; my Mouth ſaith he ſhall ſpeak of the Praiſes of the Lord; and let all Fleſh bleſs his Holy Name for ever and ever. And when he had named all Things that he could think on, both in Heaven and on Earth, being as it were at a loſs to go any farther; he concludes his all with this ſaying; Let every thing that hath Breath praiſe the Lord. Now let the wordlings Glory in their Riches, Honours, Pleaſures, Crowns, and Kingdoms, theſe will all fade and vaniſh away, for the Wiſe-man long ago wrote Vanity on them all; but the Goodneſs and Glory of the Lord will endure for ever. Which glorious Myſteries of our Salvation wrought by Chriſt, is made known to us in the Goſpel, by the Election of the Father, and Redemption of the Son, and the Sanctification of the Spirit, which Myſtery is ſo great, that the Angels themſelves ſtoop to pry into it. And many Prophets and Kings have deſired to ſee thoſe Things that we ſee, and have not ſeen them, and to hear thoſe Things that we hear, and have not heard them: Therefore,

Bleſſed

Bleſſed are their Eyes that ſee, and their Ears that hear theſe glorious Truths of the Goſpel, which Myſtery hath been hid from Ages and many Generations; but now is made known to his Saints, to whom God would manifeſt what is the Riches of the Glory of this Myſtery among the Gentiles. And to make all Men ſee what is the fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God, who created all Things by Jeſus Chriſt; to the intent, that now unto the Principalities and Powers in heavenly Places, might be known by the Church, the manifold Wiſdom of God. According to the eternal Purpoſe which he purpoſed in Chriſt Jeſus our Lord, that we might be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height of the Love of Chriſt which paſſeth Knowledge, and be filled with all the fullneſs of God, who is able to do more abundantly for us then we can ask or think. Unto whom be Glory in the Church by Chriſt Jeſus throughout all Ages, World without End. *Amen.*

Some VERSES *of Mr.* MASONS.

HIgh Praiſes meet and dwell within,
The New *Jeruſalem*,
The King of Kings, and Lord of Lords,
Dwells in the midſt of them.

All

All Glory, all Glory, all Glory alone,
To the Glory that ſits on the glorious Throne,
All heavenly ſweet Flowers be ſtrow'd in his Ways,
Halaluja's, *Hoſanna's* with Millions of Praiſe,
All Glory is due, to the Holy and True,
Who ſits on the Throne and makes us all New.

Break out into ſinging, ye Mountains and Woods
For joy clap your Hands, ye Fountains and Floods.
Let Angels and Men, for his Glory appear,
For the Lord, our *Jehovah*, and *Shammah* is there.
All Glory is due, to the Holy and True,
Who ſits on the Throne, and makes us all New.

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